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THE WORKS OF JOHN MILTON

THE WORKS OF
JOHN MILTON



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CHARLES R. SUMNER, D.D., BY JAMES HOLLY HANFORD
AND WALDO HILARY DUNN**

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DE DOCTRINA CHRISTIANA
[CONTINUED]

IOANNIS MILTONI

ANGLI

De Doctrina Christiana

EX SACRIS DUNTAXAT LIBRIS PETITA DISQUISITIONUM
LIBRI DUO POSTHUMI.

LIBER PRIMUS.

CAPUT VII.

DE CREATIONE.

SECUNDA species externæ efficientiæ vulgo dicitur CREA-
TIO. Sed ante mundum conditum quid egerit Deus,
insipiens nimis sit qui quærat; nec qui respondeat multo
sapientior: nam quod rationem reddidisse se plerique arbit-
5 trantur, cum dicunt eum, *1 Cor. ii. 7. sapientiam in mysterio
latentem ante sœcula præfinisse*, elegisse nimirum, reprobasse,
aliaque eo spectantia decrevisse, parum profecto hoc esset
Deum ab æterno in iis decernendis totum fuisse occupatum,
quæ spatio sex dierum perficienda, paucis annorum millibus
10 varie gubernanda, tum demum immutabili statu in omne
ævum vel ad se recipienda, vel ab se reiicienda erant.

JOHN MILTON

AN ENGLISHMAN

His Christian Doctrine

COMPILED FROM THE HOLY SCRIPTURES ALONE
IN TWO POSTHUMOUS BOOKS.

BOOK ONE.

CHAPTER VII.

OF THE CREATION.

THE second species of external efficiency is commonly called CREATION. As to the actions of God before the foundation of the world, it would be the height of folly to inquire into them, and almost equally so to attempt a solution of the question. With regard to the account which is generally given from 1 Cor. ii. 7. “he ordained his wisdom in a mystery, even the hidden mystery which God ordained before the world”—or, as it is explained, that he was occupied with election and reprobation, and with decreeing other things relative to these subjects—it is not imaginable that God should have been wholly occupied from eternity in decreeing that which was to be created in a period of six days, and which, after having been governed in divers manners for a few thousand years, was finally to be received into an immu-

Creatum autem fuisse mundum in articulis fidei ponendum est: Heb. xi. 3. *per fidem intelligimus compactum fuisse mundum verbo Dei.*

CREATIO est qua Deus PATER VERBO ET SPIRITU SUO, hoc est,
5 SUA VOLUNTATE QUICQUID EST RERUM PRODUXIT AD PATEFACIENDAM POTENTIÆ, ET BONITATIS SUÆ GLORIAM.

QUA Deus PATER: Iob. ix. 8. *Qui extendit cœlos solus.* Isa. xliv. 24. *ego Ichova facio omnia, extendo cœlos solus, expando terram a meipso.* et xlvi. 6, 7. *ut cognoscant gentes ab ortu solis, et ab occasu eius, nullum esse præter me, me Ichovam, et nullum præterea; formantem lucem et creantem tenebras.* Hæc, si quis est communis sensus, si quis loquendi usus, excludunt omnem alium non modo Deum, sed etiam, quicquid id esse potest, personam æqualem. Neh. ix. 6. *tu ille* 15 *Ichova solus es, tu fecisti cœlos, cœlos cœlorum.* Mal. ii. 10. *nonne pater unus omnibus nobis est? nonne Deus fortis unicus creavit nos?* Hinc ipse Christus Matt. xi. 25. *Pater Domine cœli ac terræ.* et apostoli omnes: Act. iv. 24. cum 27. *Domine tu es Deus ille qui fecisti cœlum et terram, mare et* 20 *omnia quæ in iis sunt—. adversus filium tuum.* Rom. xi. 36.

table state with himself, or to be rejected from his presence for all eternity.

That the world was created, is an article of faith: Heb. xi. 3. “through faith we understand that the worlds were framed by the word of God.”

CREATION is that act whereby GOD THE FATHER PRODUCED EVERY THING THAT EXISTS BY HIS WORD AND SPIRIT, that is, BY HIS WILL, FOR THE MANIFESTATION OF THE GLORY OF HIS POWER AND GOODNESS.

- 10 **WHEREBY GOD THE FATHER.** Job ix. 8. “which alone spreadeth out the heavens.” Isa. xliv. 24. “I am Jehovah that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.” xlvi. 6, 7. “that they may know from the rising of the sun, and from the west, that
- 15 there is none beside me: I am Jehovah, and there is none else: I form the light, and create darkness.” If there be any thing like a common meaning, or universally received usage of words, this language not only precludes the possibility of there being any other God, but also of there being any co-
- 20 equal person, of any kind whatever. Neh. ix. 6. “thou art Jehovah alone; thou hast made heaven, the heaven of heavens.” Mal. ii. 10. “have we not all one Father? hath not one God created us?” Hence Christ himself says, Matt. xi. 25. “I thank thee, O Father, Lord of heaven and earth.” So too
- 25 all the apostles, Acts iv. 24. compared with v. 27. “Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is . . . the kings of the earth stood up . . . against thy holy child Jesus.” Rom. xi. 36. “for of him, and

ex eo et per eum, et in ipsum sunt omnia. 1 Cor. viii. 6. *unus Deus pater a quo omnia.* et 2 Ep. iv. 6. *quoniam Deus qui dixit, ut e tenebris lux splendesceret, est qui splenduit in cordibus nostris ad præbendam lucem notitiæ gloriæ Dei in 5 facie Iesu Christi.* Heb. ii. 10. *ipse propter quem, et per quem sunt hæc omnia.* et iii. 4. *qui vero hæc omnia construxit est Deus.*

VERBO: Gen. i. per totum caput, *dixit*—. Psal. xxxiii. 6. *verbo Iehovæ, v. 9. ipso dicente.* Psal. cxlviii. 5. *ipso præcipiente.* 2 Pet. iii. 5. *per Dei sermonem.* id est, ut aliis in locis docetur, per filium, qui hinc, ut videtur, sermo dicitur. Ioan. i. 3, 10. *omnia per hunc facta sunt. mundus per eum factus est.* 1 Cor. viii. 6. *unus Deus pater a quo omnia.* et *unus Dominus Iesus Christus per quem omnia.* Eph. iii. 9. 15 *qui omnia hæc condidit per Iesum Christum.* Col. i. 16. *per eum condita sunt omnia*—. Heb. i. 2. *per quem etiam mundum condidit.* hinc v. 10. *tu creasti.* Et *per quidem præpositio nunc principalem denotat causam,* ut Matt. xii. 28. *per spiritum Dei ciuccio dæmonia.* 1 Cor. i. 9. *per quem vocati 20 estis*—: nunc instrumentalem, seu minus principem, ut his superioribus locis. non principalem, quia tum pater ipse a quo solo omnia non esset principalis: non sociam, quia tum non diceretur, pater verbo et spiritu, sed cum verbo et spiritu

through him, and to him are all things.” 1 Cor. viii. 6. “to us there is but one God, the Father, of whom are all things.” 2 Cor. iv. 6. “for God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of 5 the knowledge of the glory of God in the face of Jesus Christ.” Heb. ii. 10. “him, for whom are all things, and by whom are all things.” iii. 4. “he that built all things is God.”

By HIS WORD. Gen. i. throughout the whole chapter—“God said.” Psal. xxxiii. 6. “by the word of Jehovah were the 10 heavens made.” v. 9. “for he spake, and it was done.” cxlviii. 5. “he commanded, and they were created.” 2 Pet. iii. 5. “by the word of God the heavens were of old,” that is, as is evident from other passages, by the Son, who appears hence to derive his title of Word. John i. 3, 10. “all things were made by 15 him: by him the world was made.” 1 Cor. viii. 6. “to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things.” Eph. iii. 9. “who created all things by Jesus Christ.” Col. i. 16. “by him were all things created.” Heb. i. 2. “by 20 whom also he made the worlds”; whence it is said, v. 10. “thou hast laid the foundation of the earth.” The preposition *per* sometimes signifies the primary cause, as Matt. xii. 28. “I cast out devils (*per Spiritum*) by the Spirit of God.” 1 Cor. i. 9. “God is faithful, (*per quem*) by whom ye are called,— 25 sometimes the instrumental, or less principal cause, as in the passages quoted above, where it cannot be taken as the primary cause, for if so, the Father himself, of whom are all things, would not be the primary cause; nor is it the joint

creavit; vel pater, verbum, et spiritus crearunt: quæ formulæ loquendi in scriptura nusquam inveniuntur. deinde esse a patre et esse per filium, non eandem notant efficientis causæ speciem. Si non eadem, non sociam: Si non sociam, certe 5 principalior erit causa pater a quo quam filius per quem omnia: est enim pater non solum a quo, sed etiam ex quo, in quem, per quem, et propter quem sunt omnia, quod supra demonstratum est, ut qui omnes causas inferiores in se complectatur: filius duntaxat est per quem omnia: causa igitur 10 minus principalis. sæpe itaque occurrit, mundum creavit pater per filium; at nusquam eodem sensu, filius creavit mundum per patrem. Quod autem filium nonnulli causam cum patre sociam immo principalem fuisse creationis probare ex Apoc. iii. 14. conantur, *principium creationis Dei*, activum 15 scilicet, ut ipsi ex Aristotele interpretantur; primum Hebræa lingua, unde ista elocutio desumpta est, istiusmodi usum vocis *principii* nusquam agnoscit; sed potius contrarium, ut Gen. xl ix. 3. *Reuben*, *principium potentiae meæ*. Deinde locus unus atque alter Pauli de ipso Christo planissimum facit pas- 20 sive hic *principium* significari: Col. i. 15, 18. *primogenitus*

cause, for in such case it would have been said that the Father created all things, not by, but with the Word and Spirit; or collectively, the Father, the Word, and the Spirit created; which phrases are nowhere to be found in Scripture. Besides,

5 the expressions "to be of the Father," and "to be by the Son," do not denote the same kind of efficient cause. If it be not the same cause, neither is it a joint cause; and if not a joint cause, certainly the Father, of whom are all things, must be the principal cause, rather than the Son by whom are all

10 things; for the Father is not only he "of" whom, but also from whom, and for whom, and through whom, and on account of whom are all things, as has been proved above, inasmuch as he comprehends within himself all lesser causes; whereas the Son is only he by whom are all things; wherefore he is the less principal cause. Hence it is often said that

15 the Father created the world by the Son, but never, in the same sense, that the Son created the world by the Father. It is however sometimes attempted to be proved from Rev. iii.

14. that the Son was the joint, or even the principal cause of

20 the creation with the Father; "the beginning of the creation of God"; where the word "beginning" is interpreted in an active sense, on the authority of Aristotle. But in the first place, the Hebrew language, whence the expression is taken, nowhere admits of this sense, but rather requires a contrary

25 usage, as Gen. xl ix. 3. "Reuben, thou art . . . the beginning of my strength." Secondly, there are two passages in St. Paul referring to Christ himself, which clearly prove that the word "beginning" is here used in a passive signification. Col. i. 15,

omnis rei creatæ. principium, primogenitus ex mortuis. ubi et accentus Græcus, idemque verbale passivum *πρωτότοχος* declarat non alia ratione fuisse filium Dei *primogenitum omnis rei creatæ*, atque filius hominis fuit *πρωτότοχος* sive *primogenitus* Mariæ, Matt. i. 25. et *primogenitus inter multos fratres*, Rom. viii. 29. id est, passive. Neque hoc denique omittendum est, non dici simpliciter *principium creationis*, sed *creationis Dei*: quod quid est aliud nisi earum rerum primum quas Deus creavit? qui potest ergo ipse Deus? Neque 10 vero admittendum est illud a patribus quibusdam pro ratione excogitatum, cur dicatur *primogenitus omnis creaturæ*, Col. i. 15. quia *per eum nempe condita sunt omnia*, v. 16. ad id enim significandum dixisset, qui erat ante omnem creaturam (quod illi Patres, violenter licet, iis verbis significari contendunt) non, *qui erat primogenitus omnis creaturæ*: quæ vox in se disertissime vim habet, ut superlativam, ita quodam in genere partitivam; quatenus productio genus quoddam videtur esse generationis et creationis; minime omnium quatenus homo primogenitus hic dici potest, cum non dignitate 15 solum, sed etiam tempore primogenitus dicatur, v. 16. *nam per eum condita sunt omnia que in cœlis sunt*—.

Nec firmior est ille locus Prov. viii. 22, 23. etiamsi de Christo interpretandum esse caput illud concederemus: *Iehova*

18. "the first born of every creature . . . the beginning, the first born from the dead," where the position of the Greek accent, and the passive verbal *πρωτότοκος*, show that the Son of God was the first born of every creature precisely in the
5 same sense as the Son of man was the first born of Mary, *πρωτότοκος*, Matt. i. 25. The other passage is Rom. viii. 29. "first born among many brethren"; that is, in a passive signification. Lastly, it should be remarked, that he is not called simply "the beginning of the creation," but "of the
10 creation of God"; which can mean nothing else than the first of those things which God created; how therefore can he be himself God? Nor can we admit the reason devised by some of the Fathers for his being called, Col. i. 15. "the first born of every creature"; namely, because it is said v. 16. "by him
15 all things were created." For had St. Paul intended to convey the meaning supposed, he would have said, "who was before every creature" (which is what these Fathers contend the words signify, though not without violence to the language), not, "who was the first born of every creature," an expression
20 which clearly has a superlative, and at the same time to a certain extent partitive sense, in so far as production may be considered as a kind of generation and creation; but by no means in so far as the title of first born among men may be here applied to Christ, seeing that he is termed first born, not
25 only in respect of dignity, but also of time. v. 16. "for by him were all things created that are in heaven."

Nor is the passage in Prov. viii. 22, 23. of more weight, even if it be admitted that the chapter in general is to be

possedit me principium viæ suæ; ante seculum inuncta fui—:
Quæ enim possessa est, quæ inuncta, principalis esse non po-
tuit. Principium autem viarum Dei creatura etiam dicitur:
Iob. xl. 14. *ille principium viarum Dei.* Ad illud autem Pro-
verbiorum cap. viii. quod attinet, crediderim, non filium Dei,
sed Sapientiam, more poetico, quasi personam illic induci, ut
Iob. xxviii. a v. 20 ad 27. *illa igitur sapientia, unde? iam*
tum videbat eam—.

Alterum argumentum ex Isa. xlv. 12, 23. petitur: *ego*
10 *feci terram—; mihi incurvabit.* Hæc volunt a Christo dici,
teste Paulo: Rom. xiv. 10, 11. *omnes sistemur ad tribunal*
Christi: scriptum est enim, vivo ego, dicit Dominus; mihi se
flectet omne genu—. Atqui manifestum est ex loco parallelo,
Philipp. ii. 9, 10, 11. hæc dici a Deo patre, qui tribunal illud
15 *omneque iudicium dedit filio, ut ad nomen Iesu omne genu*
se flectat—; ad gloriam Dei patris; vel quod idem hic valet,
omnis lingua confitebitur Deo.

Et SPIRITU DEI. Gen. i. 2. *Spiritus Dei incubabat.* id est
virtus potius divina, quam persona aliqua, ut supra ostendi-
20 mus cap. vi. de spiritu Sancto. Nam si persona erat, cur
spiritus nominatur, filius reticetur, cuius opera factum esse
mundum toties legimus; nisi potius Christus is fuit, quem

understood with reference to Christ: "Jehovah possessed me in the beginning of his way before his works of old: I was set up from everlasting." For that which was "possessed" and "set up," could not be the primary cause. Even a creature, however, is called the beginning of the ways of God, Job xl. 19. "he [behemoth] is the chief (*principium*) of the ways of God." As to the eighth chapter of Proverbs, it appears to me that it is not the Son of God who is there introduced as the speaker, but a poetical personification of wisdom, as in Job xxviii. 20-27. "whence then cometh wisdom?—then did he see it."

Another argument is brought from Isa. xlv. 12, 23. "I have made the earth . . . unto me every knee shall bow." It is contended that this is spoken of Christ, on the authority of St. Paul, Rom. xiv. 10, 11. "we shall all stand before the judgment seat of Christ: for it is written, As I live, saith the Lord, every knee shall bow to me." But it is evident from the parallel passage Philipp. ii. 9-11. that this is said of God the Father, by whose gift the Son has received that judgment seat, and all judgment, "that at the name of Jesus every knee should bow . . . to the glory of God the Father"; or, which means the same thing, "every tongue shall confess to God."

AND SPIRIT. Gen. i. 2. "the Spirit of God moved upon the face of the waters"; that is, his divine power, rather than any person, as has been already shown in the sixth chapter, on the Holy Spirit. For if it were a person, why is the Spirit named, to the exclusion of the Son, by whom we so often read that the world was created? unless indeed that Spirit were

Spiritum in vetere testamento aliquoties dictum supra ostendimus. Utut sit, si personam omnino volumus, non alia tamen quam ministra duntaxat videtur fuisse: postea enim quam Deus cœlum et terram creaverat, spiritus tantummodo 5 incubabat, superficie aquarum iam creatarum. Sic Iob. xxvi. 13. *spiritu suo cœlos ornavit.* Psal. xxxiii. 6. *verbo Ichovæ cœli facti sunt, et spiritu oris eius totus exercitus eorum.* certe non magis ex ore Dei persona spiritus videtur processisse, quam ex ore Christi, qui *spiritu oris sui antichristum absumet,* 10 **2 Thess. ii. 8.** cum Isa. xi. 4. *virga oris sui.*

SUA VOLUNTATE. Psal. cxxxv. 6. *quicquid placet Tibi.* Apoc. iv. 11. *propter voluntatem tuam.*

AD PATEFACIENDAM. Gen. i. 31. *quicquid fecerat, bonum erat valde.* 1 Tim. iv. 4. idem. Psal. xix. 2, 3. *cœli enarrant gloriam Dei.* Prov. xvi. 4. *omnia operatus est propter se.* Act. XIV. 15. *ut a vanis istis rebus convertatis vos ad Deum illum vivum, qui fecit cœlum et terram et mare et omnia quæ in eis sunt.* et xvii. 24. *Deus ille qui fecit mundum &c.* Rom. i. 20. *pervidentur æterna eius tum potentia tum divinitas.* Hactenus 20 **constat** Deum Patrem causam esse primam rerum omnium efficientem.

Materia autem prima quæ fuerit, varie disputatur. Moderni

Christ, to whom, as has been before proved, the name of Spirit is sometimes given in the Old Testament. However this may be, and even if it should be admitted to have been a person, it seems at all events to have been only a subordinate minister:

- 5 God is first described as creating the heaven and the earth; the Spirit is only represented as moving upon the face of the waters already created. So Job xxvi. 13. "by his Spirit he hath garnished the heavens." Psal. xxxiii. 6. "by the word of Jehovah were the heavens made, and all the host of them by
10 the breath (*spiritu*) of his mouth." Now the person of the Spirit does not seem to have proceeded more from the mouth of God than from that of Christ, who "shall consume that wicked one with the spirit of his mouth," 2 Thess. ii. 8. compared with Isa. xi. 4. "the rod of his mouth."

- 15 BY HIS WILL. Psal. cxxxv. 6. "whatsoever Jehovah pleased, that did he in heaven and earth." Rev. iv. 11. "for thy pleasure they are and were created."

- FOR THE MANIFESTATION OF THE GLORY OF HIS POWER AND GOODNESS. Gen. i. 31. "God saw every thing that he had made,
20 and behold, it was very good." See also 1 Tim. iv. 4. Psal. xix. 1. "the heavens declare the glory of God." Prov. xvi. 4. "Jehovah hath made all things for himself." Acts xiv. 15. "that ye should turn from these vanities unto the living God which made heaven and earth and the sea, and all things that are
25 therein." xvii. 24. "God that made the world and all things therein." Rom. i. 20. "for his eternal power and Godhead are clearly seen."

Thus far it has appeared that God the Father is the primary

plerique volunt ex nihilo emerisse omnia; unde et ipsorum credo sententia orta est. Primum autem constat, neque Hebræo verbo ἀπό τοῦ θεοῦ, neque Græco κτιζειν, neque Latino *creare*, idem quod ex nihilo facere significari: immo vero unum-
5 quodque horum idem quod ex materia facere passim significat. Gen. i. 21, 27. *creavit Deus—quæ abunde progenuerunt aquæ, marem et fœminam creavit eos.* Isa. liv. 16. *creavi fabrum, creavi imperfectorem.* Qui dicit ergo creare est ex nihilo producere, neque exemplo probat principium quod
10 aiunt Dialectici. Nam et Scripturæ quæ afferuntur loca receperunt hanc sententiam nullo modo confirmant, sed contrarium potius innuunt, nempe non ex nihilo facta esse omnia. 2 Cor. iv. 6. *Deus qui dixit ut e tenebris lux splendesceret.* At has tenebras nequaquam fuisse nihil patet ex Isa. xlivi. 7. *me 15 Iehovam &c. formantem lucem et creantem tenebras;* Si tenebræ sunt nihil, Deus certe creando tenebras creavit nihil, id est, creavit et non creavit, quæ contradicentia sunt. Et Heb. xi. 3. nihil aliud requiritur quod *de sœculis*, id est, de mundo, *per fidem intelligamus*, nisi hoc, *non ex apparentibus fuisse*

and efficient cause of all things. With regard to the original matter of the universe, however, there has been much difference of opinion. Most of the moderns contend that it was formed from nothing, a basis as unsubstantial as that of their own theory. In the first place, it is certain that neither the Hebrew verb נָתַן, nor the Greek *κτιζειν*, nor the Latin *creare*, can signify to create out of nothing. On the contrary, these words uniformly signify to create out of matter. Gen. i. 21, 27. "God created . . . every living creature which the waters brought forth abundantly . . . male and female created he them." Isa. liv. 16. "behold, I have created the smith . . . I have created the waster to destroy." To allege, therefore, that creation signifies production out of nothing, is, as logicians say, to lay down premises without a proof; for the passages of Scripture commonly quoted for this purpose, are so far from confirming the received opinion, that they rather imply the contrary; namely, that all things were not made out of nothing. 2 Cor. iv. 6. "God, who commanded the light to shine out of darkness." That this darkness was far from being a mere negation, is clear from Isa. xlv. 7. "I am Jehovah; I form the light, and create darkness." If the darkness be nothing, God in creating darkness created nothing, or in other words, he created and did not create, which is a contradiction. Again, what we are required "to understand through faith" respecting "the worlds," is merely this, that "the things which were seen were not made of things which do appear." Heb. xi. 3. Now "the things which do not appear" are not to be considered as synonymous with

compacta quæ conspiciuntur. Non apparentia autem non sunt pro nihilo habenda, (neque enim pluralem admittit nihil, neque compingi ex multis tanquam ex nihilo quicquam potest) sed pro non apparentibus qualia nunc sunt. Addam et 5 Apocryphos auctoritate Scripturæ proximos. Sapient. xi. 17. *Qui creavit mundum ex informi materia.* 2 Macc. vii. 28. *ex rebus quæ non erant.* At Rachelis liberi non sunt Matt. ii. 18. Nec tamen sunt nihil, quod in lingua Hebræa frequenter occurrit, id est, in vivis non sunt.

- 10 Ex materia igitur quacunque mundum fuisse conditum palam est. Actio enim et passio relata cum sint, nullumque agens extra se possit agere, nisi sit quod pati queat, materia nimirum, Deus ex nihilo creare hunc mundum videtur non potuisse non ob virium, aut omnipotentiaz defectum, sed quia 15 necesse fuit aliquid iam tum fuisse, quod vim eius agendi potentissimam patiendo reciperet. Cumque itaque non ex nihilo sed ex materia esse facta hæc omnia, et Scriptura Sacra et ratio ipsa suggerat, necesse est materiam, vel fuisse semper extra Deum, vel aliquando ex Deo. ut extra Deum semper 20 fuerit materia, quamvis Principium tantummodo passivum sit, a Deo pendeat, eique subserviat, quamvis ut numero; Ita

nothing, for nothing does not admit of a plural, nor can a thing be made and compacted together out of nothing, as out of a number of things, but the meaning is, that they do not appear as they now are. The apocryphal writers, whose authority may be considered as next to that of the Scriptures, speak to the same effect. Wisd. xi. 17. "thy almighty hand that made the world of matter without form." 2 Macc. vii. 28. "God made the earth and all that is therein of things that were not." The expression in Matt. ii. 18. may be quoted, "the children of Rachel are not." This, however, does not mean properly that they are nothing, but that, according to a common Hebraism, they are no longer among the living.

It is clear then that the world was framed out of matter of some kind or other. For since action and passion are relative terms, and since, consequently, no agent can act externally, unless there be some patient, such as matter, it appears impossible that God could have created this world out of nothing; not from any defect of power on his part, but because it was necessary that something should have previously existed capable of receiving passively the exertion of the divine efficacy. Since, therefore, both Scripture and reason concur in pronouncing that all these things were made, not out of nothing, but out of matter, it necessarily follows, that matter must either have always existed independently of God, or have originated from God at some particular point of time. That matter should have been always independent of God, seeing that it is only a passive principle, dependent on the Deity, and subservient to him; and seeing, moreover, that, as in number,

et ævi vel sempiterni nulla vis, nulla apud se efficacia sit, tamen ut ab æterno inquam per se materia extiterit intelligi non potest, nec, si ab æterno non fuit, unde tandem fuerit intellectu est facilius, Restat igitur hoc solum, præeunte præsertim 5 Scriptura, fuisse omnia ex Deo. Rom. xi. 36. *ex eo et per eum et in eum sunt omnia.* 1 Cor. viii. 6. *unus Deus Pater ex quo omnia,* ut in græco utrobique legitur. Heb. ii. 11. *nam et qui sanctificat, et qui sanctificatur, ex uno sunt omnes.*

Primum hoc omnibus notissimum est quatuor esse genera 10 causarum, efficientem, materialem, formalem et finalem. Deus cum prima, absoluta et sola rerum omnium causa sit, Quis dubitet quin omnes causas in se contineat et complectatur. Materialis igitur causa erit aut Deus aut nihil; nihil autem nulla causa est, et tamen formas etiam maxime humanas ex nihilo volunt: Materia autem et forma velut causæ internæ rem ipsam constituunt; adeoque omnia aut duas tantummodo causas habuerint, easque externas, aut Deus perfecta et absoluta rerum causa non fuerit. Deinde omnimodam, multiformem, et inexhaustam virtutem in Deo esse, eamque 15 20 substantialem non enim accidentalem, quæ pro voluntate eius et gradus quosdam et quasi impensionem quandam et remis-

considered abstractedly, so also in time or eternity there is no inherent force or efficacy; that matter, I say, should have existed of itself from all eternity, is inconceivable. If on the contrary it did not exist from all eternity, it is difficult to
5 understand from whence it derives its origin. There remains, therefore, but one solution of the difficulty, for which moreover we have the authority of Scripture, namely, that all things are of God. Rom. xi. 36. "for of him, and through him, and to him are all things." 1 Cor. viii. 6. "there is but
10 one God, the Father, of whom are all things": where the same Greek preposition is used in both cases. Heb. ii. 11. "for both he that sanctifieth, and they who are sanctified, are all of one."

In the first place, there are, as is well known to all, four kinds of causes, *efficient*, *material*, *formal*, and *final*. Inasmuch then as God is the primary, and absolute, and sole cause of all things, there can be no doubt but that he comprehends and embraces within himself all the causes above mentioned. Therefore the material cause must be either God, or nothing. Now nothing is no cause at all; and yet it is contended that
20 forms, and above all, that human forms, were created out of nothing. But matter and form, considered as internal causes, constitute the thing itself; so that either all things must have had two causes only, and those external, or God will not have been the perfect and absolute cause of every thing. Secondly,
25 it is an argument of supreme power and goodness, that such diversified, multiform, and inexhaustible virtue should exist and be *substantially* inherent in God (for that virtue cannot be *accidental* which admits of degrees, and of augmentation

- sionem admittat; virtutem hanc omnimodam et substantialem
inquam non intra se comprimere, sed emittere, propagare,
atque extendere quatenus et quomodo ipse vult, quid aliud
nisi summæ potentiae summæque benignitatis est: neque enim
5 materia illa res mala est, aut vilis existimanda, sed bona, om-
nisque boni postmodum producendi seminarium; Substantia
erat, nec aliunde quam ex fonte omnis substantiae derivanda,
indigesta modo et incomposita, quam Deus postea digessit et
ornavit.
- 10 Quod is quos offendit, quod imperfecta fuisse videatur,
offendat eosdem quod Deus ex nihilo imperfectam primo et
informem produxit. Quid autem interest, utrum ex nihilo
imperfectam an ex se produixerit? quam enim imperfectio-
nen a substantia ex Deo producta remotam volunt, eandem
15 in efficientiam Dei transferunt: Cur non enim ex nihilo Deus
perfectissima prima omnia? sed materia non erat in suo
genere imperfecta, accessione duntaxat formarum (quæ et
ipsæ materiales quoque sunt) facta ornatior. At corruptibile
ex incorruptibili prodire qui potest? idem de virtute et effi-
cientia Dei ex nihilo obiici poterit. Verum Materia, uti et
20 forma et natura ipsa Angelorum incorruptibilis ex Deo pro-

or remission, according to his pleasure) and that this diversified and substantial virtue should not remain dormant within the Deity, but should be diffused and propagated and extended as far and in such manner as he himself may will.

- 5 For the original matter of which we speak, is not to be looked upon as an evil or trivial thing, but as intrinsically good, and the chief productive stock of every subsequent good. It was a substance, and derivable from no other source than from the fountain of every substance, though at first confused and
- 10 formless, being afterwards adorned and digested into order by the hand of God.

Those who are dissatisfied because, according to this view, substance was imperfect, must also be dissatisfied with God for having originally produced it out of nothing in an imperfect state, and without form. For what difference does it make, whether God produced it in this imperfect state out of nothing, or out of himself? By this reasoning, they only transfer that imperfection to the divine efficiency, which they are unwilling to admit can properly be attributed to substance

- 15 20 considered as an efflux of the Deity. For why did not God create all things out of nothing in an absolutely perfect state at first? It is not true, however, that matter was in its own nature originally imperfect; it merely received embellishment from the accession of forms, which are themselves material.
- 25 And if it be asked how what is corruptible can proceed from incorruption, it may be asked in return how the virtue and efficacy of God can proceed out of nothing. Matter, like the form and nature of the angels itself, proceeded incorruptible

diit, post peccatum etiam quoad essentiam incorruptibilis manet.

At manet eadem difficultas, immo maior; qui possit peccabile, ut ita dicam, ex Deo egredi? identidem quæro, qui possit ex virtute et efficientia, quæ ex Deo egressa est, tale quippiam exire? sed nec materia nec forma peccat; egressa tamen ex Deo; et alterius facta quid vetat, quin iam mutabilis per ratiocinia Diaboli atque hominis ab ipsis prodeuntia contagionem contrahat et polluatur. At corpus e spiritu emanare non potest; multo minus inquam ex nihilo: Spiritus enim, ut substantia excellentior, substantiam utique inferiorem virtualiter, quod aiunt, et eminenter in se continet; ut facultas facultatem spiritualis, et rationalis corpoream, sentientem nempe et vegetativam. Nam neque virtus et efficientia divina potuisset iuxta communem sententiam corpora ex nihilo producere, nisi vis corporea quædam in substantia Dei fuisset; nemo enim dat quod non habet. Quin et corporale quiddam Deo attribuere non ipse dubitavit Paulus Col. ii. 9. *in eo habitat omnis plenitudo Deitatis corporaliter.* Nec minus credibile est posse vim corpoream ex spirituali substantia emitti, quam spirituale quicquam posse ex corpore fieri; id quod et nostris corporibus in Resurrectione tandem futurum spe-

from God; and even since the fall it remains incorruptible as far as concerns its essence.

But the same, or even a greater difficulty still remains, how that which is in its nature peccable can have proceeded (if I 5 may so speak) from God? I ask in reply, how anything peccable can have originated from the virtue and efficacy which proceeded from God? Strictly speaking indeed it is neither matter nor form that sins; and yet having proceeded from God, and become in the power of another party, what is there 10 to prevent them, inasmuch as they have now become mutable, from contracting taint and contamination through the enticements of the devil, or those which originate in man himself? It is objected, however, that body cannot emanate from spirit. I reply, much less then can body emanate from nothing. For spirit being the more excellent substance, virtually 15 and essentially contains within itself the inferior one; as the spiritual and rational faculty contains the corporeal, that is, the sentient and vegetative faculty. For not even divine virtue and efficiency could produce bodies out of nothing, 20 according to the commonly received opinion, unless there had been some bodily power in the substance of God; since no one can give to another what he does not himself possess. Nor did St. Paul hesitate to attribute to God something corporeal; Col. ii. 9. "in him dwelleth all the fulness of the Godhead 25 bodily." Neither is it more incredible that a bodily power should issue from a spiritual substance, than that what is spiritual should arise from body; which nevertheless we believe will be the case with our own bodies at the resurrection.

ramus. Intelligi denique non potest, quo pacto Deus vere dicatur infinitus, si quicquam Deo potest accedere; accederet autem, si quid in natura rerum existeret, quod non ex Deo et in Deo prius fuerit.

- 5 Cum igitur Deum omnia non ex nihilo, sed ex se produxisse, Scriptura Duce, videar mihi probasse, progredendum censeo ad id quod necessario sequitur, cum non solum a Deo, sed ex Deo sint omnia, non posse quicquam rerum creatarum in nihilum interire; Et quoniam annihilationis huius
10 nulla in sacris literis omnino fit mentio, cur penitus explodenda sit, ad illam supradictam et firmissimam rationem alias quasdam adiiciam. Primum quia prorsus annihilari quicquam Deus nec velle nec proprie videatur posse. non vult, quia facit omnia propter finem; nihil autem neque Dei, neque rei cuiuspiam finis esse potest. Non Dei, quia ipse suimet finis est; Non rei cuiuspam, quia rerum omnium finis est bonum aliquid. Nihil autem neque bonum est neque aliquid: Ens omne est bonum, non ens non bonum. ex ente igitur et bono non bonum facere sive nihil, nec bonitati nec sapientiae Dei consentaneum est. Non potest autem Deus, quia nihil faciendo,
15 faceret simul et non faceret, quod contradictionem infert;
- 20

Nor, lastly, can it be understood in what sense God can properly be called infinite, if he be capable of receiving any accession whatever; which would be the case if anything could exist in the nature of things, which had not first been of
5 God and in God.

Since therefore it has (as I conceive) been satisfactorily proved, under the guidance of Scripture, that God did not produce everything out of nothing, but of himself, I proceed to consider the necessary consequence of this doctrine, namely,
10 that if all things are not only from God, but of God, no created thing can be finally annihilated. And, not to mention that not a word is said of this annihilation in the sacred writings, there are other reasons, besides that which has been just alleged, and which is the strongest of all, why this doctrine
15 should be altogether exploded. First, because God is neither willing, nor, properly speaking, able to annihilate anything altogether. He is not willing, because he does everything with a view to some end; but nothing can be the end neither of God, nor of anything whatever. Not of God, because he
20 is himself the end of himself; not of anything whatever, because good of some kind is the end of everything. Now nothing is neither good, nor in fact anything. Entity is good, nonentity consequently is not good; wherefore it is neither consistent with the goodness or wisdom of God to make out
25 of entity, which is good, that which is not good, or nothing. Again, God is not able to annihilate anything altogether, because by creating nothing he would create and not create at the same time, which involves a contradiction. If it be said

immo, inquis, facit, ut quod est non sit; at inquam, in omni actione perfecta, duo sunt, motus et res motu facta; Motus est actio abolendi; res motu facta est nulla, id est, nihil, effectum nullum; Nullius autem effecti nullus est efficiens.

5 **CREATIO EST INVISIBILIUM vel VISIBILIUM.**

INVISIBILIUM saltem nobis, sunt cœlum supremum, qui thronus est et habitaculum Dei et cœlites sive Angeli.

Partitio hæc est Apostoli Col. i. 16. Invisibilium si non origini, attamen dignitati prior debetur locus. Coelum enim 10 supremum veluti summa arx et habitaculum Dei, (de quo Deut. xxvi. 15. 1 Reg. viii. 27, 30. *cœli cœlorum*—, Neh. ix. 6. idem. Isa. lxiii. 15.) *longe supra omnes cœlos est Eph. iv. 10: ubi Deus quem nemo potest videre, lucem habitat inaccessam.* 1 Tim. vi. 16. ex qua quidem luce amœnitatem 15 et gloriam et quasi perenne quoddam cœlum emanasse et extitisse videtur, iuxta illud, Psal. xvi. 11. *voluptates æternæ ad dexteram tuam,* Isa. lvii. 19. *cuius nomen est inhabitans æternitatem, et sanctus; qui in sublimi et sancto habito.*

Et tale quidem Maiestatis suæ domicilium, non nisi nudius 20 tertius ab initio scilicet mundi ædificasse sibi Deum verisimile non est. profecto si est ulla Dei habitatio, ubi is gloriam et fulgorem Maiestatis suæ eximium in modum diffundit, cur

that the creative power of God continues to operate, inasmuch as he makes that not to exist which did exist; I answer, that there are two things necessary to constitute a perfect action, motion and the effect of motion: in the present instance the 5 motion is the act of annihilation; the effect of motion is none, that is, nothing, no effect. Where then there is no effect there is no efficient.

Creation is either of things invisible or visible.

The things invisible, or which are at least such to us, are, 10 the highest heaven, which is the throne and habitation of God, and the heavenly powers, or angels.

Such is the division of the apostle, Col. i. 16. The first place is due to things invisible, if not in respect of origin, at least of dignity. For the highest heaven is as it were the supreme 15 citadel and habitation of God. See Deut. xxvi. 15. 1 Kings viii. 27, 30. "heaven of heavens." Neh. ix. 6. Isa. lxiii. 15. "far above all 'heavens,'" Eph. iv. 10. where God "dwelleth in the light which no man can approach unto." 1 Tim. vi. 16. Out of this light it appears that pleasures and glories, and a 20 kind of perpetual heaven, have emanated and subsist. Psal. xvi. 11. "at thy right hand there are pleasures for evermore." Isa. lvii. 15. "the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place."

It is improbable that God should have formed to himself 25 such an abode for his majesty only at so recent a period as at the beginning of the world. For if there be any one habitation of God, where he diffuses in an eminent manner the glory and brightness of his majesty, why should it be thought that

potius cum hac tandem mundi fabrica fundatam, quam longe prius extuctam existinem? Nec tamen sequitur cœlum esse æternum, nec æternum si sit, esse Deum; semper enim potuit Deus effectum quod libet, et quandocunque voluit, et quo 5 ipse voluit modo producere. Lucem sine lumine concipere animo non possumus; nec ideo lumen idem esse quod lucem, aut par dignitate arbitramur. Sic etiam illa Dei quæ vocantur *posteriora* Exod. xxxiii. nec esse proprie Deum censemus, neque tamen non esse æterna. Simile quiddam de cœlo illo 10 cœlorum, Dei solio et habitaculo crediderim potius, quam ante primam hexameri diem Deum sine cœlo fuisse. Verum hæc eo a me dicta sunt, non quo ausim hac in re quicquam statuere, sed ut alios audacter nimium statuisse ostendam, qui cœlum illud invisibile ac supremum simul cum hoc aspecta- 15 bili conditum primo die affirmare solent: de quo duntaxat scribendum cum proposuisset sibi Moses, deque hoc tantum visibili mundo universo, quid attinebat dicere quæ supra mundum erant?

Cœlum beatorum seu Paradisus de quo Luc. xxiii. 43. 2
20 Cor. xii. 2, 4. et sinus Abrahæ Luc. xvi. 22. cum Matt. viii.
11. (ubi etiam Deus angelis et sanctis quantum illi capiunt,

- its foundations are only coeval with the fabric of this world, and not of much more ancient origin? At the same time it does not follow that heaven should be eternal, nor, if eternal, that it should be God; for it was always in the power of God
- 5 to produce any effect he pleased at whatever time and in whatever manner seemed good to him. We cannot form any conception of light independent of a luminary; but we do not therefore infer that a luminary is the same as light, or equal in dignity. In the same manner we do not think that
- 10 what are called "the back parts" of God, Exod. xxxiii. are, properly speaking, God; though we nevertheless consider them to be eternal. It seems more reasonable to conceive in the same manner of the heaven of heavens, the throne and habitation of God, than to imagine that God should have
- 15 been without a heaven till the first of the six days of creation. At the same time I give this opinion, not as venturing to determine anything certain on such a subject, but rather with a view of showing that others have been too bold in affirming that the invisible and highest heaven was made on the first
- 20 day, contemporaneously with that heaven which is within our sight. For since it was of the latter heaven alone, and of the visible world, that Moses undertook to write, it would have been foreign to his purpose to have said anything of what was above the world.
- 25 In this highest heaven seems to be situated the heaven of the blessed; which is sometimes called Paradise, Luke xxiii. 43. 2 Cor. xii. 2, 4. and Abraham's bosom, Luke xvi. 22. compared with Matt. viii. 11. where also God permits him-

se præbet conspiciendum, et post finem sæculi maiorem in modum præbebit 1 Cor. xiii. 12.) huius cœli supremi videtur pars esse: Ioan. xiv. 2, 3. *in domo patris mei mansiones multæ sunt.* Heb. xi. 10, 16. *expectabat civitatem illam—. potiorum rem expetunt, hoc est cœlestem. paravit enim eis urbem.*

In Creatione mundi angelos plerique sub coeli nomine creatos debere etiam intelligi contendunt. et creatos quidem aliquando fuisse angelos facile credimus ex Num. xvi. 22. *Deus spirituum.* et xxvii. 16. idem. Heb. i. 7. Col. i. 16. *per eum condita sunt invisibilia, sive throni—.* Quod autem die primo aut sex dierum aliquo creati fuerint, fidentius ut solet, quam solidius a vulgo Theologorum asseritur ex illa maxime repetitione Gen. ii. 1. *itaque perfecti sunt cœli et terra, omnisque exercitus eorum;* Nisi plus in conclusione ponere quam in præmissis, et angelos cœli aspectabilis exercitus atque indigenas facere voluerint: nam quod eos Deo creatori tum applausisse legimus Iob. xxxviii. 7. creatos iam tum fuisse probat, non tum primum. Multi certe ex Patribus Græcis, et nonnulli ex Latinis, angelos, utpote spiritus corporeo hoc Mundo longe prius extitisse censuerunt: immo Apostasiam

- self to be seen by the angels and saints (as far as they are capable of enduring his glory), and will unfold himself still more fully to their view at the end of the world, 1 Cor. xiii. 12. John xiv. 2, 3. "in my Father's house are many mansions." 5 Heb. xi. 10, 16. "he looked for a city which hath foundations . . . they desire a better country, that is, an heavenly . . . for he hath prepared for them a city."

It is generally supposed that the angels were created at the same time with the visible universe, and that they are to be considered as comprehended under the general name of "heavens." That the angels were created at some particular period, we have the testimony of Num. xvi. 22. and xxvii. 16. "God of the spirits," Heb. i. 7. Col. i. 16. "by him were all things created . . . visible and invisible, whether they 15 be thrones," &c. But that they were created on the first, or on any one of the six days, seems to be asserted (like most received opinions) with more confidence than reason, chiefly on the authority of the repetition in Gen. ii. 1. "thus the heavens and the earth were finished, and all the host of them," 20 unless we are to suppose that more was meant to be implied in the concluding summary than in the previous narration itself, and that the angels are to be considered as the host who inhabit the visible heavens. For when it is said Job xxxviii. 7. that they shouted for joy before God at the creation, it proves 25 rather that they were then already in existence, than that they were then first created. Many at least of the Greek, and some of the Latin Fathers, are of opinion that angels, as being spirits, must have existed long before the material world; and

illam, ob quam tot corum myriades cœleste solum pulsi verterunt, ante ipsa mundi primordia contigisse verisimilius est. Certe motum et tempus, quæ mensura motus est, secundum prius et posterius, ante mundum hunc conditum esse non 5 potuisse, quod vulgo creditur, nihil cogit assentiri; cum Aristoteles in hoc mundo, quem æternum esse statuit, dari nihilominus motum atque tempus docuerit.

Angeli sunt spiritus Matt. viii. 16. et xii. 45. Unum quippe hominem legio dæmonum insederat Luç. viii. 30. Heb. i. 14.
10 *Spiritus qui*—. Sunt natura ætherea 1 Reg. xxii. 21. Psal. civ. 4. cum Matt. viii. 31. Heb. i. 7. *Tanquam fulgur* Luc. x. 18. unde et Seraphim dicti. Sunt immortales Luc. xx. 36. *mori non possunt*. Sapientia insignes 2 Sam. xiv. 20. Viribus potentissimi Psal. ciii. 20. 2 Pet. ii. 11. 2 Reg. xix. 35. 2
15 Thess. i. 7. Sunt velocitate summa quasi alis induiti Ezech. i. 6. sunt numero pene innumerabili Deut. xxxiii. 2, Iob. xxv. 3, Dan. vii. 10, Matt. xxvi. 53, Heb. xii. 22, Apoc. v. 11, 12. Creati sunt sanctitate et iustitia integri Luc. ix. 26, Ioan. viii. 44, 2 Cor. xi. 14, 15. *angeli lucis, ministri iustitiae*;
20 Matt. vi. 10. *fiat voluntas tua sicut in cœlis*; et xxv. 31. *sancti angeli*. Hinc et filii Dei sunt dicti Iob. i. 6. et xxxviii. 7. Dan. iii. 25. cum v. 28. etiam Dii Psal. viii. 6. et xcvi. 7.

it seems even probable, that the apostasy which caused the expulsion of so many thousands from heaven, took place before the foundations of this world were laid. Certainly there is no sufficient foundation for the common opinion, that
5 motion and time (which is the measure of motion) could not, according to the ratio of priority and subsequence, have existed before this world was made; since Aristotle, who teaches that no ideas of motion and time can be formed except in reference to this world, nevertheless pronounces the world
10 itself to be eternal.

Angels are spirits, Matt. viii. 16. and xii. 45. inasmuch as a legion of devils is represented as having taken possession of one man, Luke viii. 30. Heb. i. 14. "ministering spirits." They are of ethereal nature, 1 Kings xxii. 21. Psal. civ. 4.
15 compared with Matt. viii. 31. Heb. i. 7. "as lightning," Luke x. 18. whence also they are called Seraphim. Immortal, Luke xx. 36. "neither can they die any more." Excellent in wisdom; 2 Sam. xiv. 20. Most powerful in strength; Psal. ciii. 20. 2 Pet. ii. 11. 2 Kings xix. 35. 2 Thess. i. 7. Endued with
20 the greatest swiftness, which is figuratively denoted by the attribute of wings; Ezek. i. 6. In number almost infinite; Deut. xxxiii. 2. Job xxv. 3. Dan. vii. 10. Matt. xxvi. 53. Heb. xii. 22. Rev. v. 11, 12. Created in perfect holiness and righteousness; Luke ix. 26. John viii. 44. 2 Cor. xi. 14, 15.
25 "angels of light . . . ministers of righteousness." Matt. vi. 10. "thy will be done in earth as it is in heaven." xxv. 31. "holy angels." Hence they are also called sons of God, Job i. 6. and xxxviii. 7. Dan. iii. 25. compared with v. 28. and even

Cum Deo autem non conferendi: Iob. iv. 18. *angelis suis appositurus lucem:* et xv. 15. *cælites non sunt mundi in oculis eius:* et xxv. 5. *etiam sidera non pura essent in oculis eius:* Isa. vi. 2. *binis tegebat faciem suam.* Distinguuntur 5 inter se officiis et gradibus Matt. xxv. 41. Rom. viii. 38. Col. i. 16. Eph. i. 21. et iii. 10. 1 Pet. iii. 22. Apoc. xii. 7. Cherubim Gen. iii. 24. Seraphim. Isa. vi. 2. et nominibus propriis Dan. viii. 16. et ix. 21. et x. 13. Luc. i. 19. Michael Iudæ 9. Apoc. xii. 7. 1 Thess. iv. 16. *cum voce Archangeli.*

10 Ios. vi. 2. Cætera de angelis infra cap. ix. Plura de angelorum natura qui commentati sunt iam olim Apostoli reprehensionem commeruere Col. ii. 18. *Pedem inferens in ea quæ non vidit; et temere inflatus carnis suæ intelligentia.*

VISIBILIA sunt, mundus hic visibilis, quæque in eo continentur; et præ cæteris omnibus Humanum Genus.

Mundi eiusque singularum partium creatio narratur Gen. i. Describitur Iob. xxvi. 7. &c. et xxxviii. et passim in psalmis et prophetis: Psal. xxxiii. 6, 9. et civ. et cxlviii. 5. Prov. viii. 26. &c. Amos. iv. 13. 2 Pet. iii. 5. facturus autem hominem 20 Deus tanquam maius adhuc opus, consultanti similis præfatur Gen. i. 26. *postea dixit Deus, faciamus hominem ad imaginem nostram, secundum similitudinem nostram.* Tam ergo animam quam corpus tunc fecit, qua maxime Deo

Gods, Psal. viii. 5. xcvi. 7. But they are not to be compared with God; Job iv. 18. "his angels he charged with folly." xv. 15. "the heavens are not clean in his sight." xxv. 5. "yea, the stars are not pure in his sight." Isa. vi. 2. "with two wings he covered his face." They are distinguished one from another by offices and degrees; Matt. xxv. 41. Rom. viii. 38. Col. i. 16. Eph. i. 21. and iii. 10. 1 Pet. iii. 22. Rev. xii. 7. Cherubim, Gen. iii. 24. Seraphim, Isa. vi. 2. and by proper names; Dan. viii. 16. ix. 21. x. 13. Luke i. 19. Michael, 10 Jude 9. Rev. xii. 7. 1 Thess. iv. 16. "with the voice of the Archangel." Josh. v. 14. See more on this subject in the ninth chapter. To push our speculations further on this subject, is to incur the apostle's reprobation, Col. ii. 18. "intruding into those things which he hath not seen, vainly 15 puffed up by his fleshly mind."

THE VISIBLE CREATION comprises the material universe and all that is contained therein; and more especially the human race.

The creation of the world in general, and of its individual 20 parts, is related Gen. i. It is also described Job xxvi. 7, &c. and xxxviii. and in various passages of the Psalms and Prophets. Psal. xxxiii. 6—9. civ. cxlviii. 5. Prov. viii. 26, &c. Amos iv. 13. 2 Pet. iii. 5. Previously, however, to the creation of man, as if to intimate the superior importance of the work, 25 the Deity speaks like to a man deliberating: Gen. i. 26. "God said, Let us make man in our own image, after our own likeness." So that it was not the body alone that was then made, but the soul of man also (in which our likeness to God prin-

- similes sumus; ne quis factas tum animas præextitisse putet, quod quidam somniant et refutantur Gen. ii. 7. *finxit vero hominem Deus ex pulvere terræ, sufflavitque in naribus ipsius halitum vitæ. Sic factus est homo anima vivens.* Iob. xxxii. 8;
- 5 *certe spiritus hic in homine, et halitus omnipotentis facit eos intelligentes.* Nec inflavit duntaxat illum spiritum, sed in ipso quoque homine formavit penitus indidit, suisque facultatibus ornavit atque distinxit Zech. xii. 1. *formans spiritum hominis in medio eius.*
- 10 Ex inspirato autem illo vitæ halitu non divinum quidpiam, quasi essentiæ divinæ partem, sed humanum tantummodo quod erat pro rata virtutis divinæ portione impertitum esse homini a Deo, ex aliis Scripturæ locis uberrime cognoscas licet: Nam et cæteris quoque animantibus vitæ halitum inspiravit, ut facile ex Psal. civ. 29, 30. perspicitur; *te recipiente spiritum eorum, exspirant: te emitente spiritum tuum, recreantur.* ex eodem igitur vitæ ac spiritus fonte omnia vivere animantia docemur; sicut illum spiritum sive halitum vitæ recipiente ad se Deo, exspirant. Eccl. iii. 19. *spiritum eundem 15 omnibus ipsis esse.* Neque aliud vox illa *Spiritus* nisi aut halitum vitæ, quem ducimus, aut facultatem vitalem, aut sensitivam aut rationalem, aut earum actum aliquem, aut affectum in sacris codicibus notat.
- 20 *Create in hunc modum homine, tandem dicitur, sic factus*

cipally consists); which precludes us from attributing pre-existence to the soul which was then formed, a groundless notion sometimes entertained, but refuted by Gen. ii. 7. "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; thus man became a living soul." Job xxxii. 8. "there is a spirit in man, and the inspiration of the Almighty giveth them understanding." Nor did God merely breathe that spirit into man, but moulded it in each individual, and infused it throughout, enduing and embellishing it with its proper faculties. Zech. xii. 1. "he formeth the spirit of man within him."

We may understand from other passages of Scripture, that when God infused the breath of life into man, what man thereby received was not a portion of God's essence, or a participation of the divine nature, but that measure of the divine virtue or influence, which was commensurate to the capabilities of the recipient. For it appears from Psal. civ. 29, 30. that he infused the breath of life into other living beings also: "thou takest away their breath, they die . . . thou sendest forth thy spirit, they are created"; whence we learn that every living thing receives animation from one and the same source of life and breath; inasmuch as when God takes back to himself that spirit or breath of life, they cease to exist. Eccles. iii. 19. "they have all one breath." Nor has the word "spirit" any other meaning in the sacred writings, but that breath of life which we inspire, or the vital, or sensitive, or rational faculty, or some action or affection belonging to those faculties.

Man having been created after this manner, it is said, as a

est homo anima vivens. ex quo intelligitur (nisi ab ethnicis auctoribus quid sit anima doceri malum) hominem esse animal per se ac proprie unum et individuum, non duplex aut separabile, aut ex duabus naturis inter se specie diversis

5 *atque distinctis, anima nempe et corpore, ut vulgo statuunt, conflatum atque compositum, sed totum hominem esse animam, et animam hominem; corpus nempe sive substantiam individuam, animatam, sensitivam, rationalem; halitumque illum vitæ nec divinæ partem essentiæ, nec animam quidem*

10 *fuisse, sed auram quandam sive virtutem divinam efflatam, potentia tantum vitæ et rationis habilem corpore organico infusam; cum ipse homo factus denique, ipse, inquam, totus homo *anima vivens* disertis verbis dicatur. Hinc illa vox *Anima*, interprete Apostolo, 1 Cor. xv. 45. *animal* redditur.*

15 *Quicquid etiam corpori, idem animæ tribuitur: tactus, Lev. v. 2. cum anima tetigerit rem ullam immundam; et passim: comedere, cap. vii. 18. anima quæ comederit ex ea; v. 20. anima quæ comederit carnem; et saepius: esurire, Prov. xiii. 25. et xxvii. 7: et sitire, Prov. xxv. 25. ut aquæ frigidæ erga*

20 *animam fessam; Isa. xxix. 8. et capi, 1 Sam. xxiv. 11. quamvis tu vexeris animam meam ut capias eam; Psal. vii. 6. et persequatur animam meam, et capiat.*

Quoties autem de corpore tanquam de trunko loquimur, tum anima vel idem quod spiritus, vel facultates eius minus
25 principes, vitalem puta vel sensitivam significat; haud rarius itaque a spiritu quam a corpore distinguitur; ut Luc. i. 46, 47.

consequence, that "man became a living soul"; whence it may be inferred (unless we had rather take the heathen writers for our teachers respecting the nature of the soul) that man is a living being, intrinsically and properly one and individual, not compound or separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of soul and body, but that the whole man is soul, and the soul man, that is to say, a body, or substance individual, animated, sensitive, and rational; and that the breath of life was neither a part of the divine essence, nor the soul itself, but as it were an inspiration of some divine virtue fitted for the exercise of life and reason, and infused into the organic body; for man himself, the whole man, when finally created, is called in express terms "a living soul." Hence the word used in Genesis to signify "soul," is interpreted by the apostle, 1 Cor. xv. 45. "animal." Again, all the attributes of the body are assigned in common to the soul: the touch, Lev. v. 2, &c. "if a soul touch any unclean thing,"—the act of eating, vii. 18. "the soul that eateth of it shall bear his iniquity"; v. 20. "the soul that eateth of the flesh," and in other places:—hunger, Prov. xiii. 25. xxvii. 7.—thirst, xxv. 25. "as cold waters to a thirsty soul." Isa. xxix. 8.—capture, 1 Sam. xxiv. 11. "thou huntest my soul to take it." Psal. vii. 5. "let the enemy persecute my soul, and take it."

Where however we speak of the body as of a mere senseless stock, there the soul must be understood as signifying either the spirit, or its secondary faculties, the vital or sensitive faculty for instance. Thus it is as often distinguished from

1 Thess. v. 23. *integer spiritus, anima et corpus;* Heb. iv. 12. *usque ad divisionem et animæ et spiritus.* Separari autem spiritum hominis a corpore, ita ut alicubi seorsim integer et intelligens existat, nec in scriptura sacra usquam legitur, et
5 *naturæ ac rationi plane repugnat;* ut infra plenius ostendetur. Quin et de omni genere animalium dicitur Gen. i. 30. *in quibus est anima vivens;* et vii. 22. *omne in cuius naribus halitus spiritus vitæ, ex omnibus quæ in sicco, interiit;* Nec tamen idcirco separatam alicubi existere brutorum animam
10 creditur.

Deus die septimo creare desiit, et universum opus creationis consummavit. Gen. ii. 2, 3.

Videtur itaque Anima humana a parentibus naturali ordine propagari, non immediate a Deo indies creari; quæ Sententia
15 cum Tertulliano et Apollinario, tum Augustino quoque et universæ ecclesiæ occidentali, tempore Hieronymi, ut ipse, Tom. II. Epist. 82. Greg. Nyssenus lib. de anima testatur, visa est verior. Ingens profecto opus et quodammodo servile die sexto reliquum erat Deo, et etiamnum restaret, a quo nec
20 septimo quoque die posset requiescere, si adhuc quotidie tot animas crearet, quot nefaria sæpe hominum libido orbe toto terrarum procrearet humana corpora. Sed nec vis minor di-

the spirit, as from the body itself. Luke i. 46, 47. 1 Thess. v. 23. "your whole spirit and soul and body." Heb. iv. 12. "to the dividing asunder of soul and spirit." But that the spirit of man should be separate from the body, so as to have 5 a perfect and intelligent existence independently of it, is nowhere said in Scripture, and the doctrine is evidently at variance both with nature and reason, as will be shown more fully hereafter. For the word "soul" is also applied to every kind of living being; Gen. i. 30. "to every beast of the earth," 10 &c. "wherein there is life." vii. 22. "all in whose nostrils was the breath of life, of all that was in the dry land, died"; yet it is never inferred from these expressions that the soul exists separate from the body in any of the brute creation.

On the seventh day God ceased from his work, and ended 15 the whole business of creation; Gen. ii. 2, 3.

It would seem therefore, that the human soul is not created daily by the immediate act of God, but propagated from father to son in a natural order; which was considered as the more probable opinion by Tertullian and Apollinarius, as well as 20 by Augustine, and the whole western church in the time of Jerome, as he himself testifies, Tom. II. Epist. 82. and Gregory of Nyssa in his treatise on the soul. God would in fact have left his creation imperfect, and a vast, not to say a servile task would yet remain to be performed, without even allowing 25 time for rest on each successive sabbath, if he still continued to create as many souls daily as there are bodies multiplied throughout the whole world, at the bidding of what is not seldom the flagitious wantonness of man. Nor is there

vinæ benedictionis in homine, quam in reliquis extitit animalibus, ut sui similem procrearet: Gen. i. 22, 28. Itaque et ex simplici costa matrem viventium sine afflato repetito fabricavit Deus Gen. ii. 22 et ipse Adamus ad similitudinem suam, ad imaginem suam filium genuit, cap. v. 3. 1 Cor. xv. 49. *sicut gessimus imaginem terreni;* atque hoc non corpore solum sed anima, sicuti Adamus ad imaginem Dei ratione animæ potissimum erat factus: Sic Gen. xlvi. 26. *omnes animæ egressæ a femore Iacobi.* Heb. vii. 10. *Levi erat in femore Abrahami.* hinc in Scriptura Soboles vocatur semen: et Christus dicitur *semen mulieris. ero Deus tuus et seminis tui,* Gen. xvii. 7. 1 Cor. xv. 44. *seritur corpus animale.* v. 46. *spirituale non est prius, sed animale.*

Accedunt etiam rationes. Qui in peccato genitus sive formatus est et conceptus, (sicuti sumus omnes, non solus utique Davides Psal. li. 7.) is animam a Deo immediate qui potuit accipere, quin in peccato animam quoque a Deo acceperit? nam gigni et concipi quid aliud est nisi animam cum corpore accipere? si animam a Deo immediate accepimus, certe puram: 20 impuram enim quis ausit dicere? quod si puram, quomodo puram accipiendo, quæ potius impurum corpus sanctificet, in peccato concipimur? quo suo merito pura anima peccati cor-

any reason to suppose that the influence of the divine blessing is less efficacious in imparting to man the power of producing after his kind, than to the other parts of animated nature; Gen. i. 22, 28. Thus it was from one of the ribs of the man 5 that God made the mother of all mankind, without the necessity of infusing the breath of life a second time, Gen. ii. 22. and Adam himself begat a son in his own likeness after his image, v. 3. Thus 1 Cor. xv. 49. "as we have borne the image of the earthy"; and this not only in the body, but in 10 the soul, as it was chiefly with respect to the soul that Adam was made in the divine image. So Gen. xlvi. 26. "all the souls which came with Jacob out of Egypt, which came out of his loins," Heb. vii. 10. "Levi was in the loins of Abraham": whence in Scripture an offspring is called "seed," and Christ 15 is denominated "the seed of the woman." Gen. xvii. 7. "I will be a God unto thee, and to thy seed after thee." 1 Cor. xv. 44. "it is sown a natural body." v. 46. "that was not first which is spiritual, but that which is natural."

But besides the testimony of revelation, some arguments 20 from reason may be alleged in confirmation of this doctrine. Whoever is born or shapen and conceived in sin (as we all are, not David only, Psal. li. 5.), if he receive his soul immediately from God, cannot but receive it from him shapen in sin; for to be generated and conceived, means nothing else 25 than to receive a soul in conjunction with the body. If we receive the soul immediately from God, it must be pure, for who in such case will venture to call it impure? But if it be pure, how are we conceived in sin in consequence of receiv-

poralis rea facta est? At impuras, inquiunt, non creat Deus animas; sed tamen illa primitiva iustitia defectas ac diminutas. Respondeo, creare puras animas primitiva iustitia carentes, tum in corpora polluta ac vitiosa immittere, et in carcerem 5 innocentibus atque inermis corpori tanquam hosti tradere, cum intellectu cæcutiente, voluntate non libera, id est, iis plane viribus destitutas quæ ad resistendum vitiis corporum sufficiant, eiusdem esset iniustitiæ, atque impuras creasse, impuritatis fuisset; eiusdem iniustitiæ atque ipsum primum hominem 10 Adamum primitiva illa iustitia defectum ac diminutum creasse.

Deinde, si peccatum ingeneratur atque traducitur a parentibus ad filium, necesse est id quoque ab iisdem generari, quod est peccati subiectum primum seu *πρῶτον δεκτικόν*, nempe 15 Animam rationalem; peccatum enim omne ab anima primo esse profectum nemo non fatebitur. Postremo, quo iure anima facta rea est in Adamo, quæ neque in Adamo neque ab Adamo unquam fuit? Addo et illud Aristotelicum, et puto verissimum: Si anima est tota in toto, et tota in qualibet parte, qui

ing a pure soul, which would rather have the effect of cleansing the impurities of the body; or with what justice is the pure soul charged with the sin of the body? But, it is contended, God does not create souls impure, but only impaired
5 in their nature, and destitute of original righteousness. I answer, that to create pure souls destitute of original righteousness—to send them into contaminated and corrupt bodies—to deliver them up in their innocence and helplessness to the prison house of the body, as to an enemy, with understanding
10 blinded and with will enslaved—in other words, wholly deprived of sufficient strength for resisting the vicious propensities of the body—to create souls thus circumstanced, would argue as much injustice, as to have created them impure would have argued impurity; it would have argued as
15 much injustice, as to have created the first man Adam himself impaired in his nature, and destitute of original righteousness.

Again, if sin be communicated by generation, and transmitted from father to son, it follows that what is the *πρῶτον δεκτικόν*, or original subject of sin, namely, the rational soul,
20 must be propagated in the same manner; for that it is from the soul that all sin in the first instance proceeds, will not be denied. Lastly, on what principle of justice can sin be imputed through Adam to that soul, which was never either in
25 Adam, or derived from Adam? In confirmation of which Aristotle's argument may be added, the truth of which in my opinion is indisputable. If the soul be equally diffused throughout any given whole, and throughout every part of

potest intelligi pars illa intima et nobilissima, semen scilicet humanum, parentum, vel saltem patris anima destitutum et vacuum, cum gignendo filio impertitur? omnem certe formam, cuius generis et anima humana est, ex potentia materiae produci omnes fere consentiunt.

Huiusmodi puto argumenta Augustinum eo redegerunt, ut negaret se vel legendo vel orando vel ratiocinando invenire potuisse, quo pacto cum animarum creatione peccatum originis defendatur: Epist. 28. ad Hieron. et 157. ad Optat. Quæ 10 autem obiici solent loca, Eccles. xii. 7. Isa. lvii. 20. Zech. xii. 1. indicant quidem nobiliorem illam animæ originem ex ore spirantis Dei; immediatam vero singularum creationem non magis probant, quam hæc sequentia corpus cuiusque in utero immediate a Deo efformari demonstrant: Iob. x. 8, 9, 10. 15 *manus tuae fecerunt me. sicut lac fudisti.* Psal. xxxiii. 15. *formato cordis.* Iob. xxxi. 15. *in utero fecit me.* Isa. xliv. 24. *Iehova, formato tuus ex utero.* Act. xvii. 26. *fecit ex uno sanguine totam gentem hominum;* non enim hinc sequitur, causas naturales vim suam solitam ad corpus procreandum 20 *non contulisse:* nec ideo animam per patrem non esse traduc-

that whole, how can the human seed, the noblest and most intimate part of all the body, be imagined destitute and devoid of the soul of the parents, or at least of the father, when communicated to the son by the laws of generation? It is acknowledged by the common consent of almost all philosophers, that every *form*, to which class the human soul must be considered as belonging, is produced by the power of matter.

It was probably by some such considerations as these that Augustine was led to confess that he could neither discover by study, nor prayer, nor any process of reasoning, how the doctrine of original sin could be defended on the supposition of the creation of souls. The texts which are usually advanced, Eccles. xii. 7. Isa. lvii. 16. Zech. xii. 1. certainly indicate that nobler origin of the soul implied in its being breathed from the mouth of God; but they no more prove that each soul is severally and immediately created by the Deity, than certain other texts, which might be quoted, prove that each individual body is formed in the womb by the immediate hand of God. Job x. 8–10. “thine hands have made me . . . hast thou not poured me out as milk?” Psal. xxxiii. 15. “he fashioneth their hearts alike.” Job xxxi. 15. “did not he that made me in the womb make him?” Isa. xliv. 24. “thus saith Jehovah . . . he that formed thee from the womb.” Acts xvii. 26. “he hath made of one blood all nations of men.” We are not to infer from these passages, that natural causes do not contribute their ordinary efficacy for the propagation of the body; nor on the other hand that the soul is not received

tam, quod in morte diversa tandem a corpore elementa pro origine sua repetit.

Ad illud Heb. xii. 9. ubi *patres carnis patri spirituum* in antithesi opponuntur, respondemus, hoc fieri sensu Theologico, non physico, ac si pater corporis opponeretur patri animæ; non enim *caro* hic sumitur, ut nec alibi credo, pro corpore anima carente, nec *pater spirituum* pro patre animæ, quoad opus generationis, sed *pater carnis* nihil aliud hic est quam pater terrenus, naturalis, qui in peccato genuit; *pater spirituum* vel est pater cœlestis, qui spiritus omnes, cum angelos tum hominum genus olim creavit, vel pater spiritualis, quod fideles etiam regenerat: iuxta illud Ioan. iii. 6. *natum ex carne, caro; natum ex spiritu, spiritus.* Et argumentum sic firmius procedit a castigationis fine non a generatione; neque enim docetur hic quis nos quidve nostrum generaverit, sed quis utilius castiget atque erudiat: eadem ratione hortari potuisset apostolus, ut se patrem spiritualem etiam reprehendentem ferrent. Deus quidem tam carnis est pater quam spirituum carnis, Num. xvi. 22. sed hoc loco id non agitur; ab

by traduction from the father, because at the time of death it again betakes itself to different elements than the body, in conformity with its own origin.

With regard to the passage, Heb. xii. 9. where “the fathers
5 of the flesh” are opposed to “the father of spirits,” I answer,
that it is to be understood in a theological, not in a physical
sense, as if the father of the body were opposed to the father
of the soul; for “flesh” is taken neither in this passage, nor
probably any where else, for the body without the soul; nor
10 “the father of spirits” for the father of the soul, in respect of
the work of generation; but “the father of the flesh” here
means nothing else than the earthly or natural father, whose
offspring are begotten in sin; “the father of spirits” is either
the heavenly father, who in the beginning created all spirits,
15 angels as well as the human race, or the spiritual father, who
bestows a second birth on the faithful; according to John iii.
6. “that which is born of the flesh is flesh, and that which is
born of the Spirit is spirit.” The argument, too, will proceed
better, if the whole be understood as referring to edification
20 and correction, not to generation; for the point in question
is not, from what source each individual originated, or what
part of him thence originated, but who had proved most suc-
cessful in employing chastisement and instruction. By parity
of reasoning, the apostle might exhort the converts to bear
25 with his rebuke, on the ground that he was their spiritual
father. God indeed is as truly the father of the flesh as of “the
spirits of flesh,” Num. xvi. 22. but this is not the sense in-
tended here, and all arguments are weak which are deduced

agente aliud Scriptura infirma fere argumenta exprimuntur.

De anima autem Christi, satis erit respondisse, generationem illam supra naturam fuisse, ad hanc proinde controvrsiam discutiendam accommodari non posse. Verum et ille
5 *semen mulieris, semen Davidis secundum carnem* dicitur, id est proculdubio, secundum humanam naturam.

Homo ad imaginem Dei cum esset formatus, necesse est naturali quoque sapientia, sanctitate, atque iustitia fuisse præditum: Gen. i. 27, 31. et ii. 25. Eccl. vii. 29. Eph. iv. 24.
10 Col. iii. 10. 2 Cor. iii. 18. Sine permagna autem sapientia ita subito nomina animalibus dedisse non potuit: Gen. ii. 20. Cur animam humanam exciperet quisquam, nescio. Nam et halitum vitæ cæteris quoque animantibus, ut supra, Deus inspiravit, et inspiratum ita materiæ penitus immiscuit, ut
15 non secus atque formæ cæteræ, humana quoque forma ex potentia materiæ a Deo indita propagaretur et produceretur.

from passages of Scripture originally relating to a different subject.

With regard to the soul of Christ, it will be sufficient to answer that its generation was supernatural, and therefore 5 cannot be cited as an argument in the discussion of this controversy. Nevertheless, even he is called "the seed of the woman, the seed of David according to the flesh"; that is, undoubtedly, according to his human nature.

There seems therefore no reason, why the soul of man 10 should be made an exception to the general law of creation. For, as has been shown before, God breathed the breath of life into other living beings, and blended it so intimately with matter, that the propagation and production of the human form were analogous to those of other forms, and were 15 the proper effect of that power which had been communicated to matter by the Deity.

Man being formed after the image of God, it followed as a necessary consequence that he should be endued with natural wisdom, holiness, and righteousness. Gen. i. 27, 31. 20 ii. 25. Eccles. vii. 29. Eph. iv. 24. Col. iii. 10. 2 Cor. iii. 18. Certainly without extraordinary wisdom he could not have given names to the whole animal creation with such sudden intelligence, Gen. ii. 20.

CAPUT VIII.

DE PROVIDENTIA DEI SEU RERUM
GUBERNATIONE COMMUNI.

ULTIMA species efficientiæ divinæ externæ est RERUM OMNIUM GUBERNATIO.
Estque COMMUNIS vel SPECIALIS.

COMMUNIS est, qua Deus PATER CREATAS RES OMNES PRO 5 RATIONE DECRETI SUI, CURAT, CONSERVAT, ET SAPIENTISSIME SANTISSIMEQUE GUBERNAT.

Deus PATER: Neh. ix. 6. *tu Ichova solus es; tu fecisti et tu conservas.* Teste passim ipso Christo: Matt. v. 45. *ut sitis filii patris vestri qui est in cœlis: facit enim ut sol suus—. et 10 pluit.* et vi. 4. *pater tuus qui aspicit.* et v. 8. *novit pater vester.* et 13. *tuum est regnum et potentia et gloria.* et 26. *pater vester cœlestis alit eas.* et 32. *novit vos indigere.* et cap. vii. 11. *pater vester qui est in cœlis dabit bona iis qui petierint ab ipso.* et x. 29. *unus ex iis non cadet in terram sine patre vestro.* 15 Act. i. 7. *tempora et opportunitates quas pater statuit in propria potestate.* Eph. i. 11. *secundum præstitutum eius qui omnia agit ex consilio voluntatis suæ.* Iacob. i. 17. *omnis donatio bona et omne munus perfectum est superne;* descen-

CHAPTER VIII.

OF THE PROVIDENCE OF GOD, OR OF HIS
GENERAL GOVERNMENT OF
THE UNIVERSE.

THE remaining species of God's external efficiency, is his GOVERNMENT OF THE WHOLE CREATION.

This government is either GENERAL OR SPECIAL.

His GENERAL GOVERNMENT is that whereby GOD THE FATHER

5 REGARDS, PRESERVES, AND GOVERNS THE WHOLE OF CREATION WITH INFINITE WISDOM AND HOLINESS ACCORDING TO THE CONDITIONS OF HIS DECREE.

GOD THE FATHER. Neh. ix. 6. "thou, even thou, art Jehovah alone . . . thou hast made, and thou preservest them all."

- 10 To this truth Christ himself bears witness everywhere. Matt. v. 45. "that ye may be the children of your Father which is in heaven; for he maketh his sun to rise . . . and sendeth rain," &c. vi. 4. "thy Father which seeth in secret." v. 8. "your Father knoweth." v. 13. "thine is the kingdom and 15 the power and the glory." v. 26. "your heavenly Father feedeth them." v. 32. "your heavenly Father knoweth that ye have need of all these things." vii. 11. "your Father which is in heaven shall give good things unto them that ask him." x. 29. "one of them shall not fall on the ground without your 20 Father." Acts i. 7. "the times and the seasons which the Father hath put in his own power." Eph. i. 11. "according to the purpose of him who worketh all things after the counsel

dens a patre lumenum. Etiam de ipso filio. Act. iv. 27. *adversus sanctum filium tuum Iesum quem unxisti: ut facerent quaecunque manus tua et consilium tuum prædefiniit ut fierent.* Attribuitur et filio rerum omnium conservatio: sed 5 *qua ratione vide supra cap. v. de Filio Dei. Col. i. 17. omnia in eo consistunt;* sed quo pacto et antecedentes versus docent et sequentes: nempe quia pater *transtulit nos in regnum filii sui dilecti*, v. 13. et quia *libuit patri ut omnis plenitudo in eo inhabitaret*, v. 19. Heb. i. 3. *sustineatque omnia verbo potentiae suæ:* nimirum quia *constituerat cum pater hæredem omnium*, v. 2. attendanti deinde facile occurret, vertendum esse ex græco non *potentia* *sue*, sed *eius*, nempe patris, cuius substantia erat character: græce quoque legendum *αὐτοῦ* non *αὐτοῦ*, cum *δι' ἑαυτοῦ* proxime sequatur, quasi distinctionis 10 causa sedulo sic expressum. Denique testatur ipse de se, *datam sibi esse omnem auctoritatem in cœlo et in terra.* Matt. xxviii. 15. et alibi passim.

CURAT. Iob. xxxi. 4. *omnes gressus meos numerat.* 2 Chron. xvi. 9. *oculi Ichovæ discurrunt per totam terram.* Psal. xxxiii. 20 14, 15. *formator cordis animum advertit ad omnia opera eorum.* Ier. xxxii. 19. *oculi tui spectant omnes vias hominum.* Hos. ii. 21. *exaudiam cœlos.*

of his own will." James i. 17. "every good gift and every perfect gift is from above, and cometh down from the Father of lights." Even as regards the Son himself. Acts iv. 27. "against thy holy child Jesus, whom thou hast anointed . . .

5 for to do whatsoever thy hand and thy counsel determined before to be done." The preservation of the universe is attributed to the Son also, but in what sense, and on what grounds, may be seen in the fifth chapter, on the Son of God. Col. i. 17. "by him all things consist," but both the preceding and 10 following verses explain on what account; namely, because the Father, v. 13. "hath translated us into the kingdom of his dear Son," and because, v. 19. "it pleased the Father that in him should all fulness dwell." Heb. i. 3. "upholding all things by the word of his power," namely, because, v. 2. the 15 Father "hath appointed him heir of all things." Further, it will appear on an examination of the passage, that the original ought to be translated, not of "his own" power, but of "his," namely, the Father's, of whose person he was the express image: and the right reading in the Greek is *αὐτοῦ*, not *αὑτοῦ*,

20 since *δι' ἑαυτοῦ* immediately follows, as if put expressly for the sake of distinction. Lastly, Christ testifies of himself, Matt. xxviii. 18. "all power is given unto me in heaven and in earth"; and to the same effect in many other places.

REGARDS. Job xxxi. 4. "doth he not count all my steps?"

25 2 Chron. xvi. 9. "the eyes of Jehovah run to and fro throughout the whole earth." Psal. xxxiii. 15. "he fashioneth their hearts alike; he considereth all their works." Jer. xxxii. 19. "thine eyes are open upon all the ways of the sons of men." Hos. ii. 21. "I will hear the heavens."

CONSERVAT. Deut. viii. 3. *non solo pane vivere hominem, sed omni eo quod prodit ex ore Iehovæ.* Iob. vii. 20. *o custos hominum.* Psal. xxx. 8. *te abscondente faciem tuam fui conturbatus.* et lxxx. 2. *o pastor Israelis, ductor Iosephi— illum cesce.* et v. 4. *fac ut luceat facies tua, ita servabimur.* et civ. 29. *recipiente te spiritum eorum, exspirant.* Neh. ix. 6. *tu fecisti et tu conservas.* Act. xiv. 17. *non passus est se esse expertem testimonii—.* et xvii. 25. *dat vitam omnibus.* v. 28. *in ipso vivimus.*

- 10 PRO RATIONE DECRETI SUI. adiungi hoc debuit, quia neque angelos, neque homines, neque aliud quicquam simpliciter conservavit, sed prout decreti eius ratio tulit; illos enim sua sponte lapsos, et cum iis omnia quoad esse quidem conservavit, non autem quoad perfectionem pristinam.
- 15 GUBERNAT: Iob. xiv. 6. *determinationes eius fecisti.* Psal. xxix. 10. *sed et Iehova rex in sæculum.* et xciii. 1. *Iehova regnat; stabilitur orbis.* et ciii. 19. *regnum ipsius omnibus præsidet.* Prov. xx. 24. *a Iehova sunt gressus viri.* et xxi. 1. *animus regis in manu Iehovæ, quocunque vult inclinat.*
- 20 SAPIENTISSIME ET SANCTISSIME: Iob. ix. 10. *facit res impervestigabiles, mirabiles innumerabiles.* Prov. x. 24, &c. *quod formidat improbus, id eveniet ei; quod autem desiderant iusti, dabit Deus—.* et xii. 3. *non stabilitur homo improbitate—.*

PRESERVES. Deut. viii. 3. "man doth not live by bread only, but by every word that proceedeth out of the mouth of Jehovah." Job vii. 20. "O thou preserver of men." Psal. xxx. 7. "thou didst hide thy face, and I was troubled." lxxx. 1. "O 5 Shepherd of Israel, thou that leadest Joseph like a flock . . . shine forth." v. 3. "cause thy face to shine and we shall be saved." civ. 29. "thou takest away their breath, they die." Neh. ix. 6. "thou hast made . . . and thou preservest them all." Acts xiv. 17. "he left not himself without witness." 10 xvii. 25. "he giveth to all life." v. 28. "in him we live."

ACCORDING TO THE CONDITIONS OF HIS DECREE. It is necessary to add this qualification, inasmuch as God preserves neither angels, nor men, nor any other part of creation absolutely, but always with reference to the conditions of his decree. 15 For he preserves mankind, since their spontaneous fall, and all other things with them, only so far as regards their existence, and not as regards their primitive perfection.

GOVERNS. Job xiv. 5. "thou hast appointed his bounds." Psal. xxix. 10. "Jehovah sitteth king for ever." xciii. 1. "Jehovah reigneth . . . the world also is established." ciii. 19. "his kingdom ruleth over all." Prov. xx. 24. "man's goings are of Jehovah." xxi. 1. "the king's heart is in the hand of Jehovah . . . he turneth it whithersoever he will."

WITH INFINITE WISDOM AND HOLINESS. Job ix. 10. "which 25 doeth great things past finding out, yea, and wonders without number." Prov. x. 24. "the fear of the wicked it shall come upon him; but the desire of the righteous shall be granted." xii. 3. "a man shall not be established by wicked-

et xiii. 9. *lux iustorum clara erit.* Isa. lv. 9. *altae sunt viæ
meæ supra vias vestras.* Deut. xxxii. 4. *omnes viae illius sunt
ius.* Psal. xix. 10. *iudicia Ichovæ sunt ipsa veritas, iusta sunt
pariter.* et lxxvii. 14. *in sanctitate via tua est.* pari tamen
5 plerumque eventu, in hac vita, bonorum et malorum: Iob.
xii. 6. *tranquilla sunt tentoria vastatoribus.* et xxi. 7, &c. *cur
improbi vivunt? veterascunt.* Eccl. vii. 15. *esse iustum qui
pereat in iustitia sua, et esse improbum qui prolonget dies in
malitia sua.* et viii. 13. *sunt iusti quibus obtingit secundum*
10 *opus improborum, et sunt improbi quibus obtingit secundum
opus iustorum.* et ix. 4. *eventum eundem esse iusto et im-
probo.* Cuius rationem vide Iob. v. 7. *cum homo ad molestiam
edatur, ut scintillæ prunarum in altum evolant.* et xxiv. 23,
&c. si dat ei securitatem, &c. Psal. lxxiii. 12, &c. *ecce istos*
15 *improbos. donec ingressus essem in sanctuaria Dei fortis—.*
et xcii. 8, &c. *quum germinant improbi velut herba.* Eccl. vii.
18. *melius est ut prehendas hoc, quinetiam ab hoc ne remittas
manum tuam: reverentem Deum exire ex omnibus istis.* et
viii. 11. *quamvis peccatori facienti malum centies, etiam pro-*
20 *rogaret Deus dies; quinetiam novi ego fore bonum timen-*

ness." xiii. 9. "the light of the righteous rejoiceth." Isa. lv. 9. "my ways are higher than your ways." Deut. xxxii. 4. "all his ways are judgment." Psal. xix. 9. "the judgments of Jehovah are true and righteous altogether." lxxvii. 13. "thy way, O God, is in the sanctuary." Generally speaking, however, no distinction is made between the righteous and the wicked, with regard to the final issue of events, at least in this life. Job xii. 6. "the tabernacles of robbers prosper." xxi. 7. "wherefore do the wicked live, become old?" Eccles. vii. 10 15. "there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness." viii. 14. "there be just men unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous." ix. 2. "there is one event to the righteous and to the wicked." The reason for this may be seen Job v. 7. "man is born unto trouble as the sparks fly upward." xxiv. 23. "though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways," &c. Psal. lxxiii. 12, 20 &c. "behold, these are the ungodly who prosper in the world," &c. . . . "until I went into the sanctuary of God; then understood I their end." xcii. 7. "when the wicked spring as the grass," &c. "it is that they shall be destroyed for ever." Eccles. vii. 18. "it is good that thou shouldest take hold of this; yea also from this withdraw not thine hand; for he that feareth God shall come forth of them all." viii. 12. "though a sinner do evil an hundred times, and his days be prolonged; yet surely I know that it shall be well with them that fear

tibus Dei. Ier. xii. 1, &c. *cur via improborum succedit?* Dan. xii. 10. *purgabuntur, dealbabuntur.*

OMNIA. Gen. viii. 1. *recordatus est Deus Noachi, et omnium bestiarum, omniumque pecudum.* et ix. 9, 10, 12, 15. de 5 *me autem, ecce ego stabilio fædus meum vobiscum—: et cum omnibus animantibus.* Prov. xv. 3. *in omni loco oculi Ichovæ sunt speculantes malos et bonos.*

Etiam minima quæque: Iob. xxxiv. 21. *quia oculi eius attendunt ad vias cuiusque, et omnes gressus eius numerat.* Psal. 10 civ. 21. *iuvenes leones rugientes ad prædam—, et quidem querendo a Deo forti escam suam.* et cxlvii. 9. *dat iumentis cibum—.* Matt. vi. 26. et x. 29, 30. *passerculus non cadit in terram sine patre vestro. capilli vestri numerati sunt.*

Verum non omnia Deus pari cura et providentia dignatur: 15 1 Cor. ix. 9. *num boves curæ sunt Deo? æque scilicet ac homines?* Zech. ii. 12. *qui tangit vos, tangit pupillum oculi ipsius.* 1 Tim. iv. 10. *conservator omnium, maxime fidelium.*

Naturalia. Exod. iii. 21. *reddam gratiosum populum istum in oculis Ægyptiorum,* Naturales nempe affectus eorum mutando. Ier. li. 16. *quo vocem suam edente fremitus aquarum est in cœlis, et qui effert vapores ab extremitate terra—.* Amos. v. 8. *advocantem aquas maris, et effundentem eas in superficiem terræ, Ichovam nomine.*

God." Jer. xii. 1. "wherefore doth the way of the wicked prosper?" Dan. xii. 10. "many shall be purified, and made white, and tried."

THE WHOLE OF CREATION. Gen. viii. 1. "God remembered 5 Noah, and every living thing, and all the cattle." ix. 9, 10, 12, 15. "I, behold I establish my covenant with you . . . and every living creature that is with you." Prov. xv. 3. "the eyes of Jehovah are in every place, beholding the evil and the good."

Even the smallest objects. Job xxxiv. 21. "for his eyes are 10 upon the ways of man, and he seeth all his goings." Psal. civ. 21. "the young lions roar after their prey, and seek their meat from God." cxlvii. 9. "he giveth to the beast his food." Matt. vi. 26. x. 29, 30. "a sparrow shall not fall on the ground without your Father: but the very hairs of your head 15 are all numbered."

At the same time, God does not extend an equal share of his providential care to all things indiscriminately. 1 Cor. ix. 9. "doth God take care for oxen?" that is, as much care as he takes for man? Zech. ii. 8. "he that toucheth you, toucheth 20 the apple of his eye." 1 Tim. iv. 10. "the Savior of all men, especially of those that believe."

Natural things. Exod. iii. 21. "I will give this people favor in the sight of the Egyptians"; that is, by operating a change in their natural affections. Jer. li. 16. "he uttereth his voice, 25 there is a multitude of waters in the heavens; and he causeth the vapors to ascend from the ends of the earth." Amos v. 8. "that calleth for the waters of the sea, and poureth them out upon the face of the earth; Jehovah is his name."

Etiā præter naturam. Lev. xxv. 20, 21. *sin autem dicatis, quin comedemus*—. Deut. viii. 3, 4. *cibavit te manna*—. *vestimentum tuum non veteravit quin tegumento sit tibi, et pes tuus non intumuit ipsos quadraginta annos.* et xxix. 5. 5 idem. 1 Reg. xvii. 4. *corvis præcepi.* et v. 14. *cadi istius farina*—.

Contingentia sive fortuita. Exod. xxi. 13. *si Deus obiecerit manui eius.* Prov. xvi. 33. *sortis ratio a Iehova.* Quibus autem in locis fortunæ aut casus nomen scriptura ipsa non aversatur, 10 in iis Divinæ providentiæ nihil derogat; humanum duntaxat consilium excludit. Eccl. ix. 11. *sed tempus et casum accidere omnibus his.* Luc. x. 31. *casu autem sacerdos quidam.*

Et Voluntaria. 2 Chron. x. 15. *quum itaque non auscultasset rex populo, erat enim causa a Deo.* Prov. xvi. 9. *animus hominis excogitat viam suam, sed Iehova statuit gressum eius.* 15 et xx. 24. *Iehovæ sunt gressus viri.* et xxi. 1. *ut rivi aquarum, sic animus regis est in manu Iehovæ, quocunque vult inclinat eum.* Ier. x. 23. *novi Iehova, non esse penes hominem viam ipsius.* Salva tamen semper voluntatis libertate, quæ alioqui 20 non ad bonum duntaxat, sed ad quodvis adiaphorum, immo ad quodvis malum adimenda homini erit.

Even such as are supernatural. Lev. xxv. 20, 21. "and if ye shall say, What shall we eat the seventh year? . . . it shall bring forth fruit for three years." Deut. viii. 3, 4. "he fed thee with manna . . . thy raiment waxed not old upon 5 thee, neither did thy foot swell these forty years." See also xxix. 5. 1 Kings xvii. 4. "I have commanded the ravens to feed thee there." v. 14. "the barrel of meal shall not waste," &c.

Events contingent or fortuitous. Exod. xxi. 13. "if God 10 deliver him into his hand." Prov. xvi. 33. "the whole disposing of the lot is of Jehovah." Nor does Scripture intimate anything derogatory to divine providence, even where (as sometimes happens) the names of fortune or chance are not scrupled to be employed; all that is meant is to exclude the 15 idea of human causation. Eccles. ix. 11. "time and chance happeneth to them all." Luke x. 31. "by chance there came down a certain priest that way."

Voluntary actions. 2 Chron. x. 15. "so the king hearkened not unto the people: for the cause was of God." Prov. xvi. 9. 20 "a man's heart deviseth his way; but Jehovah directeth his steps." xx. 24. "man's goings are of Jehovah." xxi. 1. "the king's heart is in the hand of Jehovah as the rivers of water; he turneth it whithersoever he will." Jer. x. 23. "O Jehovah, I know that the way of man is not in himself." In this, however, 25 there is no infringement on the liberty of the human will; otherwise man would be deprived of the power of free agency, not only with regard to what is right, but with regard to what is indifferent, or even positively wrong.

Tam mala denique quam bona. Exod. xxi. 13. *si Deus obiecerit manui eius. Isa. xlvi. 7. facientem pacem et creantem malum.* id est, quod postea evasit malum, et nunc est: quicquid enim Deus creavit, bonum erat primo, ut ipse testatur Gen. i. Matt. xviii. 7. *væ mundo et offendiculis; necesse est enim ut eveniant offendicula: veruntamen vœ homini illi.* 1 Cor. xi. 19. *opertet enim hæreses inter vos esse, ut qui probi sunt manifesti fiant inter vos.*

Verum Deus mala aut tantummodo permittit fieri, causas
10 *physicas et libere agentes non impediendo, ut Act. ii. 23. consilio Dei deditum, interemistis.* et xiv. 16. *savit omnes gentes suis ipsarum viis incedere.* 1 Pet. iii. 17. *si ita velit ut bene agentes malis afficiamini.* et iv. 19. *qui ex voluntate dei potiuntur.* Aut efficit quidem puniendo, quod malum
15 *pœnæ vocant.* 2 Sam. xii. 11. *ego iustificatus sum contra te malum e domo tua—.* id est, pœnam. Prov. xvi. 4. *omnes operatus est Iehova propter se; etiamque improbum ad diem mali.* id est, talem postea sua culpa factum; ut supra ex Isa. xlvi. 7. Isa. liv. 16. *creavi imperfectorem ad perdendum.* Lam.
20 iii. 38, 39. *ex ore Excelsi annon prodit malum? cur quiri-*

Lastly, temporal evils no less than blessings. Exod. xxi. 13. “if God deliver him into his hand.” Isa. xlvi. 7. “I make peace and create evil,” that is, what afterwards became evil, and now remains so; for whatever God created was originally good, as he himself testifies, Gen. i. Matt. xviii. 7. “woe unto the world because of offences; for it must needs be that offences come: but woe to that man by whom the offence cometh.” 1 Cor. xi. 19. “for there must be also heresies amongst you, that they which are approved may be made manifest amongst you.”

God, however, is concerned in the production of evil only in one of these two ways; either, first, he permits its existence by throwing no impediment in the way of natural causes and free agents, as, Acts ii. 23. “him being delivered by the determinate counsel of God . . . ye have slain.” xiv. 16. “who in times past suffered all nations to walk in their own ways.” 1 Pet. iii. 17. “it is better, if the will of God be so, that ye suffer for well-doing.” iv. 19. “them that suffer according to the will of God”; or, secondly, he causes evil by the infliction of judgments, which is called the evil of punishment. 2 Sam. xii. 11. “behold I will raise up evil against thee out of thine own house,” that is, punishment. Prov. xvi. 4. “Jehovah hath made all things for himself; yea, even the wicked for the day of evil”; that is, him who, having been created good, became subsequently wicked by his own fault, in conformity with the explanation already given of Isa. xlvi. 7. liv. 16. “I created the waster to destroy.” Lam. iii. 38, 39. “out of the mouth of the Most High proceedeth not evil and

taretur vir propter pœnas? Amos. iii. 6. an erit malum in civitate quod Ichova non efficiat?

Malitiam autem seu malum culpæ, Deus qui summe bonus est efficere non potest: immo ex malitia hominis bonum creat; 5 Gen. xlvi. 5. *victus parandi causa me misit Deus ante vos.* et l. 20. *vos cogitaveratis malum, sed Deus cogitavit illud in bonum converttere.*

In peccatis, (nam de communi providentia disserentes, bona cum venia methodi hoc argumentum anticipamus, tametsi de 10 peccato nondum egimus, quando Christianæ doctrinæ haud plane ignaris, sed mediocriter scientibus hæc scribimus) in peccatis, inquam, versari etiam legimus providentiam Dei, non permittendo solum, aut gratiam suam subtrahendo, sed peccatores etiam sæpe ad patrandum peccatum incitando, 15 indurando, excæcando.

Incitando: Exod. ix. 16. *feci ut restares.* Iudic. ix. 23. *immisit Deus affectum malum inter Abimelechum et Sechemitas.* 2 Sam. xii. 11, 12. *ego suscitatus sum contra te malum; et uxores tuas tradam proximo tuo; ego facturus sum rem hanc.* et xvi. 10. *si Ichova dixit ei, maledic Davidi.* et xxiv. 1. *incitavit Davidem; dicendo Age, numera populum.* cum 1 Chron. xxi. 1. 1 Reg. xxii. 20. *quis pelliciet Acha-*

good? wherefore doth a living man complain, a man for the punishment of his sins?" Amos iii. 6. "shall there be evil in a city, and Jehovah hath not done it?" For God, who is infinitely good, cannot be the doer of wickedness, or of the 5 evil of sin; on the contrary, out of the wickedness of men he produces good. Gen. xlv. 5. "God did send me before you to preserve life." l. 20. "as for you, ye thought evil against me; but God meant it unto good."

If, inasmuch as I do not address myself to such as are wholly 10 ignorant, but to those who are already competently acquainted with the outlines of Christian doctrine, I may be permitted, in discoursing on the general providence of God, so far to anticipate the natural order of arrangement, as to make an allusion to a subject which belongs properly to another part 15 of my treatise, that of sin, I might remark, that even in the matter of sin God's providence finds its exercise, not only in permitting its existence, or in withdrawing his grace, but also in impelling sinners to the commission of sin, in hardening their hearts, and in blinding their understandings.

20 In impelling sinners to the commission of sin. Exod. ix. 16. "for this cause have I raised thee up." Judges ix. 23. "God sent an evil spirit between Abimelech and the men of Shechem." 2 Sam. xii. 11, 12. "I will raise up evil against thee out of thine own house, and I will take thy wives before thine 25 eyes, and give them unto thy neighbor . . . I will do this thing." xvi. 10. "Jehovah hath said unto him, Curse David." xxiv. 1. "Jehovah moved David against them to say, Go, number Israel and Judah." Compare 1 Chron. xxi. 1. 1 Kings

bum? Psal. cv. 25. mutavit animum eorum, ut odio haberent—. Ezech. xiv. 9. ego Ichova pelliciam prophetam illum.

Indurando. Exod. iv. 21. ego obfirmabo cor eius. et vii.

6. idem. Deut. ii. 30. obduravit Ichova spiritum Sihonis.

5 Ios. xi. 20. a Ichova erat quod obfirmabant cor suum—. Ioan. xii. 39, 40. propterea non poterant credere, quia iterum dixit Esaias, obduravit corda eorum. Rom. ix. 18. quem vult indurat.

*Excæcando. Deut. xxviii. 28. percutiet te Ichova amentia
10 et cæcitatem et stupore cordis. 1 Sam. xvi. 14. perturbavit eum spiritus malus a Ichova. 1 Reg. xxii. 22. ero spiritus mendacii: tum dixit Ichova pellicies. Isa. viii. 14. erit in lapidem allisionis, et in rupem offensionis; in laqueum et in tendiculam. et xix. 14. Ichova miscente spiritum perturbatissimum, facient ut erret Ægyptus. et xxix. 10. perfudit spiritu soporis; et obstipavit oculos vestros. Matt. xiii. 13. per parabolas loquor iis, quia videntes non vident. Ioan. xii. 40. excæcavit oculos eorum, cum Isa. vi. 9. Rom. i. 28. tradidit eos Deus in mentem omnis iudicii expertem. 2 Thess. ii. 11. mittet iis 20 Deus efficaciam erroris, ut credant mendacio.*

His aliisque permultis utriusque Testamenti locis, licet palam profiteatur Deus esse se qui peccatorem incitet, qui obduret, qui cæcitatem afficiat, in erroremque impellat, non est

xxii. 20. "who shall persuade Ahab?" Psal. cv. 25. "he turned their heart to hate his people." Ezek. xiv. 9. "I Jehovah have deceived that prophet."

- In hardening their hearts. Exod. iv. 21. vii. 3. "I will 5 harden Pharaoh's heart." Deut. ii. 30. "Jehovah thy God hardened his spirit." Josh. xi. 20. "it was of Jehovah to harden their hearts." John xii. 39, 40. "therefore they could not believe, because that Esaias said again . . . he hath hardened their heart." Rom. ix. 18. "whom he will he hardeneth."
- 10 In blinding their understandings. Deut. xxviii. 28. "Jehovah shall smite thee with madness, and blindness, and astonishment of heart." 1 Sam. xvi. 14. "an evil spirit from Jehovah troubled him." 1 Kings xxii. 22. "I will be a lying spirit in the mouth of all his prophets: and Jehovah said, Thou 15 shalt persuade him." Isa. viii. 14. "he shall be for a stone of stumbling and for a rock of offence to both the houses of Israel; for a gin and for a snare—." xix. 14. "Jehovah hath mingled a perverse spirit in the midst thereof, and they have caused Egypt to err." xxix. 10. "Jehovah hath poured out 20 upon you the spirit of deep sleep, and hath closed your eyes." Matt. xiii. 13. "therefore speak I to them in parables, because they seeing see not." John xii. 40. compared with Isa. vi. 9. "he hath blinded their eyes." Rom. i. 28. "God gave them over to a reprobate mind." 2 Thess. ii. 11. "God shall send 25 them a strong delusion, that they should believe a lie."

But though in these, as well as in many other passages of the Old and New Testament, God distinctly declares that it is himself who impels the sinner to sin, who hardens his heart,

tamen idcirco, sanctissimus cum sit, peccati vel minimi auctor dicendus. Hos. xiv. 9. *rectæ sunt viæ Ichovæ; et iusti ambulabunt in iis: defectores autem impingant in iis.* Psal. v. 5, 6, 7. *non es Deus qui delectetur improbitate: non est commoraturum apud Te malum.* Rom. vii. 8. *peccatum, occasione per illud præceptum sumpta, effecit in me totam cupiditatem.* Iacob. i. 13, 14. *nemo quum tentatur, dicat, A Deo tentor: nam Deus tentari malis non potest, nec quemquam tentat: sed unusquisque tentatur, dum a propria cupiditate abstrahitur et inescatur.* et iv. 1. *unde bella et pugnæ inter vos? nonne hinc, nimirum ex voluptatibus vestris, quæ militant in membris vestris?* 1 Ioan. ii. 16. *quicquid est in mundo, cupiditas carnis, et libido oculorum, et fastus vitæ, non est ex patre, sed ex mundo est.* Non enim hominis animum insontem et purum et nolentem in facinora et fraudem impellit, sed concepto peccato gravidum, iamque parturientem in hanc fortasse vel illam partem, in hoc vel illud obiectum, prout summus est rerum arbiter, flectit atque dirigit. Psal. xciv. 23. *Qui convertit contra eos improbitatem ipsorum, et malitia ipsorum exscindit ipsos: exscindit ipsos Ichova:* poena scilicet. Nec voluntatem efficit malam ex bona, sed iam malam eo convertit, ubi possit ex ipsa malitia sua vel bonum aliquod aliis, vel poenam sibi insciens longeque aliud cogitans,

who blinds his understanding, and leads him into error; yet on account of the infinite holiness of the Deity, it is not allowable to consider him as in the smallest instance the author of sin. Hos. xiv. 9. "the ways of Jehovah are right, and the just shall walk in them; but the transgressors shall fall therein." Psal. v. 4. "thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee." Rom. vii. 8. "sin, taking occasion by the commandment, wrought in me all manner of concupiscence." James i. 13, 14. "let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust and enticed." iv. 1. "from whence come wars and fightings amongst you? come they not hence, even of your lusts which war in your members?" 1 John ii. 16. "for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." For it is not the human heart in a state of innocence and purity, and repugnance to evil, that is induced by him to act wickedly and deceitfully; but after it has conceived sin, and when it is about to bring forth, he, in his character of sovereign disposer of all things, inclines and biases it in this or that direction, or towards this or that object. Psal. xciv. 23. "he shall bring upon them their own iniquity, and shall cut them off in their own wickedness, yea, Jehovah our God shall cut them off"; that is to say, by the infliction of punishment. Nor does God make that will evil which was before good, but the will being already in a state of perversion, he influences it in such a

producere: Prov. xvi. 9. *animus hominis excogitat viam suam, sed Ichova statuit gressum eius.* Sic Ezech. xxi. 26, 27. Stante in bivio Rege Babylonio Ammonitas an Iudeos bello peteret, ita rexit auspicia Deus ut mallet rex Hierosolymam 5 proficisci. Ut qui equum claudicantem (hoc enim vulgo simile affertur) quo vult incitat, in cause quidem est ut equus gradum acceleret, non autem ut claudicet: Sic Deus, qui rerum omnium supremus moderator est, prave quidem agentis impulsor esse potest, cum interim pravitatis istius nullo 10 modo causa sit. Sed de hac similitudine paulo post. Exempli gratia; vidit Deus Davidis animum regni viribus elatum a deo atque intumentem, ut eius rei insigne aliquod indicium, vel nemine impellente iam iamque esset editurus; impulit itaque Deus ut populum numeraret; non impulit ut inani 15 gloria intumesceret, sed ut latentem animi superbiam mox prorupturam hoc potius quam alio modo indicaret. itaque facti auctor Deus; quod autem in eo facto pravi et superbi inerat, totum id Davidem habuit Auctorem. Deinde finis quem sibi proponit is qui peccat, semper fere malus et iniquus 20 est, ex quo Deus bonum aliquod et iustum, veluti lucem ex tenebris creat semper atque elicit. hinc enim intimum hominis explorat sensum; id est, facit ut homo latentem cordis

manner, that out of its own wickedness it either operates good for others, or punishment for itself, though unknowingly, and with the intent of producing a very different result. Prov. xvi. 9. "a man's heart deviseth his way, but Jehovah directeth his steps." Thus Ezek. xxi. 21, 22. when the king of Babylon stood at the parting of the way in doubt whether he should go to war against the Ammonites or against the Jews, God so ordered the divination, as to determine him on going against Jerusalem. Or, to use the common simile, as a rider 10 who urges on a stumbling horse in a particular direction is the cause of its increasing its speed, but not of its stumbling, so God, who is the supreme governor of the universe, may instigate an evil agent, without being in the least degree the cause of the evil. I shall recur again to this simile hereafter.

15 For example, God saw that the mind of David was so elated and puffed up by the increase of his power, that even without any external impulse he was on the point of giving some remarkable token of his pride; he therefore excited in him the desire of numbering the people: he did not inspire him with 20 the passion of vain glory, but impelled him to display in this manner, rather than in any other, that latent arrogance of his heart which was ready to break forth. God therefore was the author of the act itself, but David alone was responsible for its pride and wickedness. Further, the end which a sinner 25 has in view is generally something evil and unjust, from which God uniformly educes a good and just result, thus as it were creating light out of darkness. By this means he proves the inmost intentions of men, that is, he makes man to have a

sui malitiam plane perspiciat; et inde vel melior fiat, vel cunctis manifestus et inexcusabilis: vel denique ut prioris cuiuspiam peccati pœnas luat, tam is qui male facit, quam is cui malum obtingit. Sed tamen caute recipiendum est quod

5 vulgo dicitur, Deum peccata peccatis punire: non enim id facit, peccare quemquam cogendo, aut adiuvando, sed consuetam illuminandi gratiam atque opem adversus peccata subtrahendo. Sed vulgo dictum est, Qui non prohibet cum potest, Iubet. hoc dicto, velut officio homines fere tenentur,

10 non item Deus: humano igitur more ait se impellere, cum tantummodo non prohibeat, nec tamen propterea iubet, cum prohibendi officio non teneatur. Psal. lxxxi. 12, 13. *non auscultavit, non acquievit, mihi. quapropter dimisi eos ambulaturos ex sententia animi sui.* dicitur itaque Rom. i. 24.

15 *propter hoc tradidit eos cupiditatibus immundis*, id est, cupiditatibus propriis impellendos reliquit, ut in iis ambularent. non enim proprie impellit Deus, aut tradit, quem omnino sibi, id est, suis cupiditatibus et consiliis, Satanæ etiam nunquam cessantis instigationibus penitus relinquit. Sic Ecclesia

20 tradere obstinatum quemque Satanæ quoque dicitur, quem

thorough insight into the latent wickedness of his own heart, that he may either be induced thereby to forsake his sins, or if not, that he may become notorious and inexcusable in the sight of all; or lastly, to the end that both the author and the sufferer of the evil may be punished for some former transgression. At the same time, the common maxim, that God makes sin subservient to the punishment of sin, must be received with caution; for the Deity does not effect his purpose by compelling any one to commit crime, or by abetting him in it, but by withdrawing the ordinary grace of his enlightening spirit, and ceasing to strengthen him against sin. There is indeed a proverb which says, that he who is able to forbid an action, and forbids it not, virtually commands it. This maxim is indeed binding on man, as a moral precept; but it is otherwise with regard to God. When, in conformity with the language of mankind, he is spoken of as instigating, where he only does not prohibit evil, it does not follow that he therefore bids it, inasmuch as there is no obligation by which he is bound to forbid it. Psal. lxxxii. 11, 12. "my people would not hearken to my voice, and Israel would none of me: so I gave them up unto their own hearts' lust, and they walked in their own counsels." Hence it is said, Rom. i. 24. "wherefore God also gave them up to uncleanness"; that is, he left them to be actuated by their own lusts, to walk in them; for properly speaking God does not instigate, or give up, him whom he leaves entirely to himself, that is, to his own desires and counsels, and to the suggestions of his ever active spiritual enemy. In the same sense the Church is said to give up to

tamen communione sua tantum interdicit. Ad exemplum autem numerati populi uno verbo responderi potuit. Non enim Deus sed Satan Davidem incitasse dicitur 2 Sam. xxiv. 1. 1 Chron. xxi. 1. Similis est solutio illius loci 2 Sam. xii. 11, 5 12. *ecce ego suscitaturus sum contra te malum e domo tua; malum scilicet poenæ. et accipiens uxores tuas tradam proximo tuo:* id est, permittam filio tuo ex consilio Achitophelis constuprandas. *tradere* enim id significat, ut modo ostendimus. Similitudo autem recepta illa de clando equo, et ipsa 10 claudicat; non enim peccator, ut equus, ad agendum simpliciter impellitur, siquidem re vera impellitur, sed ad male agendum, nempe quia claudicat ut claudicet. In hoc vel illo loco statuit Deus clandestinum Davidis adulterium palam punire. vidit Absalonum in quævis flagitia ruentem. vidit 15 Achitophelis malitiosa consilia. convertit itaque tantummodo eorum animos ad atrocissima quæque paratos, ut hoc potius quam illud occasione oblata perpetrarent. Iuxta illud Prov. xvi. 9. supra citatum. *animus hominis excogitat viam suam, sed Ichova statuit gressum eius.* Occasio autem peccandi

Satan the contumacious member, whom it interdicts from its communion. With regard to the case of David's numbering the people, a single word will be sufficient. For it is not God, but Satan who is said to have instigated him, 2 Sam. xxiv. 1.

- 5 1 Chron. xxi. 1. A similar explanation applies to the passage in 2 Sam. xii. 11, 12. "behold, I will raise up evil against thee out of thine own house"—that is, the evil of punishment—"and I will take thy wives before thine eyes, and give them unto thy neighbor"; that is, I will permit thy son to go in
10 unto them, according to the counsel of Ahithophel; for this is the meaning of the word "give," as has been just shown. As to the popular simile of the stumbling horse, the argument drawn from it is itself a lame one; for the sinner, if he be really instigated, is not instigated simply to act, as in the case
15 of the horse, but to act amiss; or in other words, he is instigated to stumble, because he stumbles. In both the instances above adduced, God had determined to punish openly the secret adultery of David: he saw Absalom's propensity to every act of wickedness; he saw the mischievous counsels of
20 Ahithophel, and did nothing more than influence their minds, which were already in a state of preparation for any atrocity, to perpetrate one crime in preference to another, when opportunity should offer; according to the passage of Proverbs quoted above, xvi. 9. "a man's heart deviseth his way; but
25 Jehovah directeth his steps." For to offer an occasion of sinning, is only to manifest the wickedness of the sinner, not to create it. The other position, that God eventually converts every evil deed into an instrument of good, contrary to the

oblata non facit peccatorem sed ostendit. Quod autem omne malum præter opinionem peccantium in bonum exitum veritat Deus, et malum bono vincat, exemplum illud Iosephi a fratribus venundati satis declarat: Gen. xlvi. 8. ut supra. Sic 5 in Christo crucifigendo; Pilatus gratiam Cæsaris non amittere studebat, Iudæi odium et vindictam explere: at Deus *cuius manus et consilium decreverat quæcunque facta sunt* Act. iv. 28. per eorum crudelitatem et violentiam humanum genus redemit; Rom. xi. 11. *per eorum offensam, salus obtigit gentibus.* 10 Cor. xi. 19. *oportet hæreses inter vos esse, ut—.* Philipp. i. 12, 14. *quæ mihi acciderunt magis ad projectum evangelii evenisse.*

Quemadmodum autem cum impellit Deus ad peccatum, non est auctor tamen ut quis peccet, ita neque est quoties indurat aut excæcat; cum id non malitiam inspirando, immo non nisi iustis et æquis rationibus efficiat, et quibus peccatores emolliri potius debuissent quam indurari. 1. Longanimitate sua; Rom. ii. 4, 5. *an copiam tolerantiae eius contemnis, et pro duritie tua iram tibi thesaurizas?* 2. Mandata 20 sua bona ac iusta impiorum pervicaciæ opponendo et urgendo; quomodo incus vel adamœ tundendo indurari dicitur: Sic Pharaon adversantibus sibi Dei mandatis irritatior et durior est factus. Exod. v. 2. *quis est Iehova? et vii. 2, 3. tu loquitor;*

expectation of sinners, and overcomes evil with good, is sufficiently illustrated in the example of Joseph's sale by his brethren, Gen. xlvi. 8. Thus also in the crucifixion of Christ, the sole aim of Pilate was to preserve the favor of Cæsar; that
5 of the Jews to satisfy their own hatred and vengeance; but God, whose "hand and counsel had determined before every thing that was to be done," Acts iv. 28. made use of their cruelty and violence as instruments for effecting the general redemption of mankind. Rom. xi. 11. "through their fall sal-
10 vation is come unto the Gentiles." 1 Cor. xi. 19. "there must be also heresies among you, that they which are approved may be made manifest among you." Philipp. i. 12, 14. "the things which happened unto me have fallen out rather unto the furtherance of the gospel."

15 Again, as God's instigating the sinner does not render him the author of sin, so neither does his hardening the heart or blinding the understanding involve that consequence; inasmuch as he does not produce these effects by infusing an evil disposition, but on the contrary by employing such just and
20 kind methods, as ought rather to soften the hearts of sinners than harden them. First, by his long-suffering. Rom. ii. 4, 5. "despisest thou the riches of his long-suffering . . . but after thy hardness and impenitent heart treasures up unto thyself wrath?" Secondly, by urging his own good and reasonable
25 commands in opposition to the obstinacy of the wicked; as an anvil, or adamant, is said to be hardened under the hammer. Thus Pharaoh became more furious and obdurate in proportion as he resisted the commands of God. Exod. v. 2.

ego obdurabo. Isa. vi. 10. *fac ut pinguescat cor populi istius,* præcepta scilicet iis inculcando; Sicut et xxviii. 13. *sed fuit iis verbum Ichovæ præceptum præcepto,— ut pergerent, et corruentes—.* 3. Castigatione aut poena. Ezech. iii. 20. *sin 5 autem avertetur iustus a iustitia sua, faciet iniquitatem, et ego ponam offendiculum coram eo &c.* Ier. v. 3. *percutis eos, non dolent, reddunt faciem suam petra duriorem.* Induratio itaque inveteratæ malitiæ et incredulitatis extrema ferme in hac vita poena est: 1 Sam. ii. 25. *non auscultarunt, quia vomebat Ichova morte afficere eos.* Potentes autem et contumaces mundi principes idcirco sæpe insigniter obdurat Deus, ut gloriam inde suam gentibus per eorum contumaciam et fastum reddit eo magis conspicuam: Exod. ix. 16. *ut ostenderem in te virtutem meam.* et x. 2. idem cum Rom. ix. 17. 15 *ad hoc ipsum excitavi te, ut ostendam in te potentiam meam—.* Exod. xiv. 4. *quo glorificer in Pharaone—.* et v. 17. idem. Neque ita tamen a Deo solo induratio impiorum est, quin et ipsi nihil minus spectantes quam ut Deo placeant, suam abunde operam conferant. hinc Pharaon ipse indurare 20 cor suum dicitur; Exod. ix. 34. *videns cessasse pluviam illam—, perrexit peccare: aggravavit enim cor suum ipse*

"who is Jehovah?" vii. 2, 3. "thou shalt speak all that I command thee . . . and I will harden Pharaoh's heart." Isa. vi. 10. "make the heart of this people fat," that is to say, by the repeated inculcation of the divine commands, as in 5 xxviii. 13. "the word of Jehovah was unto them precept upon precept . . . that they might go and fall backward." Thirdly, by correction or punishment. Ezek. iii. 20. "when a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling-block before him, he shall 10 die." Jer. v. 3. "thou hast stricken them, but they have not grieved . . . they have made their faces harder than a rock." The hardening of the heart, therefore, is usually the last punishment inflicted on inveterate wickedness and unbelief in this life. 1 Sam. ii. 25. "they hearkened not unto the voice 15 of their father, because the Lord would slay them." God often hardens in a remarkable manner the powerful and rebellious princes of this world, in order that through their insolence and haughtiness his glory may be magnified among the nations. Exod. ix. 16. "for this cause have I raised thee up, 20 for to show in thee my power." See also x. 2. compared with Rom. ix. 17. "even for this same purpose have I raised thee up, that I might show my power in thee." Exod. xiv. 4, 17. "I will be honored upon Pharaoh." Yet the act of hardening is not so exclusively the work of God, but that the wicked 25 themselves fully co-operate in it, though with any view rather than that of fulfilling the divine will. Hence Pharaoh is said to harden his own heart, Exod. ix. 34. "when he saw that the rain and the hail and the thunders were ceased, he sinned yet

*et servi eius. 2 Chron. xxxvi. 13. obdurans cervicem suam,
obfirmavit animum suum, ne converteretur ad Ichovam. Psal.
xcv. 8. ne obduretis animum vestrum. Zech. vii. 12. cor
suum disposuerunt ut lapidem perdurum, ne audirent legem
5 ipsam, et verba.*

Idem de excæcatione dicendum est: Deut. xxviii. v. 15. cum
28. sed erit si non auscultaveris voci Ichovæ Dei tui—, per-
cutiet te Ichova amentia, et cæcitatem et stupore cordis. id est,
lumen gratiæ subducendo, sensus animæ conturbando aut
10 hebetiores reddendo, vel ut id Satanas efficiat duntaxat per-
mittendo. Rom. i. 28. sicut non visum est iis Deum agno-
scere, tradidit eos in mentem inanem. 2 Cor. iv. 4. in quibus
Deus huius saeculi obcæcavit mentes, nempe in infidelibus.
Eph. ii. 2. spiritu ipsius nunc agente in hominibus contu-
15 macibus. 2 Thess. ii. 10, 11. propter hoc immissit iis Deus
efficaciam erroris. pellicere denique Deus dicitur, non ad pec-
catum, sed vel in poenam, vel etiam in bonum exitum. Ezech.
xiv. 9, 10, 11. ipse autem propheta quum pellitus fuerit
ut eloquatur verbum, ego Ichova pellexero prophetam ipsum:
20 et extendens manum meam contra &c. ita ferent poenam
iniquitatis suæ, &c. ut non aberrent amplius domus Israelis
a sequendo me. Pellexit autem Deus prophetam iam corrup-
tum et avarum, inducendo facile in animum eius ut populo,

more, and hardened his heart, he and his servants." 2 Chron. xxxvi. 13. "he stiffened his neck, and hardened his heart from turning unto Jehovah." Psal. xcv. 8. "harden not your heart." Zech. vii. 12. "they made their hearts as an adamant stone, lest they should hear the law and the words which Jehovah of hosts hath sent."

Thus also with regard to the blinding of the understanding. Deut. xxviii. 15. compared with v. 28. "it shall come to pass, if thou wilt not hearken unto the voice of Jehovah thy God . . . Jehovah shall smite thee with madness, and blindness, and astonishment of heart," that is, by withdrawing the light of his grace, by confounding or stupifying the faculties of the mind, or by simply permitting Satan to work these effects in the sinner. Rom. i. 28. "even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." 2 Cor. iv. 4. "in whom the god of this world hath blinded the minds of them which believe not." Eph. ii. 2. "the spirit that now worketh in the children of disobedience." 2 Thess. ii. 11. "for this cause God shall send them strong delusion." Lastly, God is said to deceive men, not in the sense of seducing them to sin, but of beguiling them to their own punishment, or even to the production of some good end. Ezek. xiv. 9-11. "if the prophet be deceived when he hath spoken a thing, I Jehovah have deceived that prophet, and I will stretch out my hand upon him," &c. "and they shall bear the punishment of their iniquity . . . that the house of Israel may go no more astray from me." God first deceived the already corrupt and covetous prophet, by dispos-

quæ vellent responderet, merito deinde exscindit et consulentem, quia pravo animo consuluerit, et consultorem quod falsa Deo non iubente responderit, atque hoc ut alii in posterum similiter peccare pertimescerent.

- 5 Ad hanc providentiæ rationem referenda est quæ Tentatio dicitur; qua Deus quemquam tentat aut a Diabolo eiusve ministris tentari sinit.

Est autem mala vel bona.

- Mala cum supradictis modis vel gratiam subducit, vel occasiones peccandi obiicit, vel indurat vel obcœcat. et hæc quidem, ratione eius qui tentatur, mala fere est; in Deo autem iustissima ob supradictas causas; vel ad hypocrisin detegendam: nam alliendo ad peccatum, aut suadendo, de quo supra, Jacob. i. 13. Deus neminem tentat, etsi sic tentandos diabolo nonnullos iustissime permittit. Tentationes huiusmodi in oratione Dominica deprecari docemur: Matt. vi. 13. *ne nos inducas in temptationem; sed libera nos ab illo malo.*

- Bona tentatio est qua Deus etiam bonos probandi causa tentat, non sua causa quasi ipse quales futuri sint nesciat, sed vel ad eorum fidem aut patientiam exercendam, aut illustrandam, quemadmodum Abrahamum et Iobum tentavit; vel ad eorum confidentiam minuendam infirmitatemque redargu-

ing his mind to prophesy things acceptable to the people, and then deservedly cut off both the people who inquired of him, and the prophet of whom they inquired, to deter others from sinning in a similar manner; because on the one hand a bad intention had been displayed on the part of the inquirers, and on the other a false answer had been returned, which God had not commanded.

To this view of providence must be referred what is called temptation, whereby God either tempts men, or permits them to be tempted by the devil or his agents.

Temptation is either for evil or for good.

An evil temptation is when God, as above described, either withdraws his grace, or presents occasions of sin, or hardens the heart, or blinds the understanding. This is generally an evil temptation in respect of him who is tempted, but most equitable on the part of the Deity, for the reasons above mentioned. It also serves the purpose of unmasking hypocrisy; for God tempts no one in the sense of enticing or persuading to sin (see James i. 13. as above), though there be some towards whom he deservedly permits the devil to employ such temptations. We are taught in the Lord's prayer to deprecate temptations of this kind; Matt. vi. 13. "lead us not into temptation, but deliver us from evil."

A good temptation is that whereby God tempts even the righteous for the purpose of proving them, not as though he were ignorant of the disposition of their hearts, but for the purpose of exercising or manifesting their faith or patience, as in the case of Abraham and Job; or of lessening their self-

endam, ut et sic ipsi rectius noscant aliique erudiantur: Sic Ezechiam, 2 Chron. xxxii. 31. ad tempus vel ex parte *dere-liquit Deus, tentando eum, ut experiretur quicquid erat ei in animo.* Sic Israelitas tentavit in deserto. Deut. viii. 2, &c. *ut 5 affligeret te, tentando te ad cognoscendum id quod erat in animo tuo, utrum observares præcepta eius necne—.* Psal. lxvi. 10, &c. *postquam probasti nos Deus, conflasti nos—.* 1 Pet. i. 7. *ut exploratio vestræ fidei— inveniatur vobis esse laudi—.* et iv. 12. *dilecti ne tanquam peregrini exploratione 10 illa per ignem quaæ fit in vobis ad vestri experimentum per- cellulmini, ut si peregrinum vobis aliiquid accideret.* Apoc. ii. 10. *ecce, futurum est ut coniiciat diabolus aliquos ex vobis in carcerem, ut exploremini.*

Tentatio itaque bona potius expetenda est. Psal. xxvi. 2. *15 proba me Ichova et tenta me, examina renes meos et animum meum.* Iacob. i. 2, 3. *summo gaudio ducite, fratres mei, quoties in tentationes varias incideritis; scientes, exploratio- nem fidei vestræ efficere tolerantiam.*

Et felicem exitum promittit Deus. 1 Cor. x. 13. *tentatio 20 vos non cepit, nisi humana: fidelis autem est Deus qui non sinet vos tentari supra id quod potestis; sed una cum tenta- tione præstabit etiam exitum, ut possitis eam sufferre.* Iacob. i. 12. *beatus est vir qui sustinet tentationem; quoniam probus compertus, accipiet coronam vitæ.*

25 Fideles tamen ipsi has omnes divinæ providentiaz rationes

confidence, and reproving their weakness, that both they themselves may become wiser by experience, and others may profit by their example: as in the case of Hezekiah. 2 Chron. xxxii. 31. whom "God left"—partially, or for a time—"to try him, 5 that he might know all that was in his heart." He tempted the Israelites in the wilderness with the same view. Deut. viii. 2. "to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no." Psal. lxvi. 10. "thou, O God, hast proved us, 10 thou hast tried us as silver is tried." 1 Pet. i. 7. "that the trial of your faith . . . might be found unto praise." iv. 12. "beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Rev. ii. 10. "behold, the devil shall cast some of you 15 into prison, that ye may be tried."

This kind of temptation is therefore rather to be desired. Psal. xxvi. 2. "examine me, O Jehovah, and prove me; try my reins and my heart." James i. 2, 3. "my brethren, count it all joy when ye fall into divers temptations; knowing this, 20 that the trying of your faith worketh patience."

God also promises a happy issue. 1 Cor. x. 13. "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a 25 way to escape, that ye may be able to bear it." James i. 12. "blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life."

Yet even believers are not always sufficiently observant of

interdum non satis animadvertunt, donec rem altius intuentur, et verbo Dei eruditiores fiunt. Psal. lxxiii. 2, 17. *pene declinaverant pedes mei, donec ingressus essem in sanctuaria Dei, animadvertissem finem istorum* Dan. xii. 10. *purgabuntur, dealbabuntur, conflabuntur multi, qui improbe agent improbi, nec animadvertent ulli improbi; sed erudientes animadversuri sunt.* Cum autem supra in definitione iam dictum sit, Providentiam Dei creatas res omnes curare ac regere, non inutiliter quæri hoc loco potest, statueritne Deus certum aliquem humanae quoque terminum vitæ, quem transire nemo possit. et id quidem scriptura sacra satis clare significat. Iob. xiv. 5. *quandoquidem præcisi sunt dies eius, numerus mensium eius penes te est: determinationes eius fecisti, quas non transgrediatur.* Psal. xc. 10. *in diebus ipsis annorum nostrorum sunt septuageni anni, aut (ut simus valentissimi) octogeni anni, etiam excellentissimum eorum laboriosum est et molestum, quo festine exciso avolamus.* Ex his, consimilibusque locis, et ex primæva potissimum historia liquet, Deum, post lapsum saltem hominis, humanæ vitæ certum posuisse terminum, et 20 procedentibus quidem sæculis usque ad Davidis tempora paulatim fieri contractiorem hunc, sive cunctis mortalibus unum atque eundem, sive singulis varie præfixum, nemo certe mortalium proferre aut supergredi valuerit. hoc penes Deum solum est: id quod et promissa ipsius de vita populo

these various operations of divine providence, until they are led to investigate the subject more deeply, and become more intimately conversant with the word of God. Psal. lxxiii. 2, 17. "my feet were almost gone . . . until I went into the 5 sanctuary of God: then understood I their end." Dan. xii. 10. "many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand."

Having said in the prefatory definition, that the providence of God extends to all things, and that certain immutable laws have been enacted, by which every part of the creation is administered, it may not be an useless digression to inquire in this place, whether, among other fixed regulations, a limit has been set to the duration of human life, which is not to be 15 passed. That such is the case, Scripture clearly intimates. Job xiv. 5. "seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." Psal. xc. 10. "the days of our years are three-score years and ten, and if by reason of strength they be four-score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." From these and similar passages, and especially from the early history of the world, it is evident that God, at least after the fall of man, limited human life to a certain term, which in the progress of ages, from 25 Adam to David, gradually became more and more contracted; so that whether this term be one and the same to all, or appointed differently to each individual, it is in the power of no one to prolong or exceed its limits. This is the province of

suo producenda, et anni quindecim Ezechiæ moribundo ad-
diti satis testantur. præcidere autem illum vitæ terminum aut
prævertere, non solum Deus vel præmii, vel poenæ loco solet,
sed etiam quivis mortalium sua culpa aut vitio et potest et
5 solet. Prov. x. 27. *Reverentia Ichovæ addidit Dies, anni vero
improborum decurtantur.* Exod. xx. 12. *Honora patrem
tuum &c. ut prolongentur dies tuæ &c.* et passim sub lege
Psal. lv. 24. *homines sanguinarii et dolosi non perducunt ad
dimidium dies suos.* id est, ad quam summam dierum iusto
10 corporis temperamento pervenire alioqui potuissent [:] huc
etiam referendi, qui mortem sibi consciscunt, aut pravo victu
accelerant.

Providentia Dei est ordinaria vel extraordinaria.

Ordinaria, qua Deus constantem illum causarum ordinem
15 qui ab ipso constitutus in principio est, retinet ac servat.

Hæc vulgo et nimis etiam frequenter Natura dicitur, neque
enim aliud quicquam natura esse potest, nisi mirifica illa vis
et efficacia divinæ vocis primitus emissæ, cui dehinc omnia
veluti mandato perpetuo parent. Iob. xxxviii. 12. *an unquam
20 præcepisti matutino tempori?* et v. 33. *an cognoscis de sta-*

God alone, as is proved beyond all doubt by the promise of long life made by him to his people, and by his addition of fifteen years to the life of Hezekiah when at the point of death. The power of shortening or anticipating the term in question,
5 on the other hand, is not the exclusive privilege of God, though this also is exercised by him, both for purposes of reward and punishment; the same effect may be, and in fact frequently is, produced by the crimes or vices of mortals themselves. Prov. x. 27. "the fear of Jehovah prolongeth
10 days, but the years of the wicked shall be shortened." Exod. xx. 12. "honor thy father and thy mother, that thy days may be long upon the land," &c. See also numerous passages to the same purpose, during the time of the law. Psal. lv. 23. "bloody and deceitful men shall not live out half their days,"
15 that is, they shall not live to the end of that term, to which by the constitution of their bodies they might otherwise have arrived; in which class are to be placed all those who lay violent hands on themselves, or who accelerate death by intemperate living.

20 The providence of God is either ordinary or extraordinary. His ordinary providence is that whereby he upholds and preserves the immutable order of causes appointed by him in the beginning. This is commonly, and indeed too frequently, described by the name of nature; for nature cannot possibly
25 mean anything but the mysterious power and efficacy of that divine voice which went forth in the beginning, and to which, as to a perpetual command, all things have since paid obedience. Job xxxviii. 12. "hast thou commanded the morning

tutis cœli? Psal. cxlviii. 8. ignis, grando, nix— efficiens verbum eius. Isa. xl. 12. omni exercitui cœlorum præcepta dedi. Ier. xxxi. 36. si movebuntur statuta illa e conspectu meo. et xxxiii. 20. fœdus meum diei et noctis.

5 Providentia Dei extraordinaria est, qua Deus quicquam extra solitum rerum ordinem producit, aut producendi dat facultatem ei solum cui vult. hoc inter homines Miraculum dicitur.

Hinc solus Deus miraculorum primarius Auctor est, ut qui
10 rerum ordinem ab se statutum solus possit invertere: Psal.
lxxii. 18. *qui facit mirabilia solus. Ioan. x. 21. num dæmonium potest cœcorum oculos aperire? 2 Thess. ii. 9. cuius adventus est ex illa vi efficaci Satanæ, cum omni potentia, et signis ac prodigiis mendacibus.*

15 Finis miraculorum est potentiae divinæ patefactio, fideique nostræ confirmatio. Exod. vi. 6, 7. *iudiciis magnis—, sic experiemini—. et viii. 22. excipiam terram Gosenis—; quo cognoscas me Iehovam esse. I Reg. xvii. 24. iam hoc ex superior virum Dei te esse—. Marc. xvi. 20. Domino cooperante, et sermonem eorum confirmante per signa. Heb. ii. 4. nobis confirmata testimonium illis præbente Deo et signis et prodigiis variisque virtutibus et spiritus sancti distributionibus pro sua voluntate.*

since thy days?" v. 33. "knowest thou the ordinances of heaven?" Psal. cxlviii. 8. "fire and hail, snow and vapors, stormy wind fulfilling his word." Isa. xlvi. 12. "I have stretched out the heavens, and all their host have I commanded." Jer. xxxi. 36. "if those ordinances depart from before me." xxxiii. 20. "my covenant of the day and my covenant of the night."

The extraordinary providence of God is that whereby God produces some effect out of the usual order of nature, or gives
 10 the power of producing the same effect to whomsoever he may appoint. This is what we call a miracle. Hence God alone is the primary author of miracles, as he only is able to invert that order of things which he has himself appointed. Psal. lxxii. 18. "who only doeth wondrous things." John x.
 15 21. "can a devil open the eyes of the blind?" 2 Thess. ii. 9. "whose coming is after the power of Satan, with all power and signs and lying wonders."

The use of miracles is to manifest the divine power, and confirm our faith. Exod. vi. 6, 7. "I will redeem you . . .
 20 with great judgments . . . and ye shall know that I am Jehovah your God." viii. 22. "I will sever in that day the land of Goshen . . . to the end thou mayest know that I am Jehovah." 1 Kings xvii. 24. "now by this I know that thou art a man of God." Mark xvi. 20. "the Lord working
 25 with them, and confirming the word with signs following." Heb. ii. 4. "God also bearing them witness, both with signs and wonders and with divers miracles, and gifts of the Holy Ghost, according to his own will."

Et incredulorum gravior condemnatio. Matt. xi. 21. &c.
væ tibi Corazin—, nam si Tyri et Sidone editæ fuissent virtutes quæ editæ sunt apud vos, olim—. Ioan. xv. 24. *si opera non fecissem inter eos quæ nemo aliis fecit, peccatum non 5 haberent. nunc autem—.*

CAPUT IX.

DE GUBERNATIONE SPECIALI
ANGELORUM.

DICTUM est de PROVIDENTIA COMMUNI. SPECIALIS est, quæ spectat præcipue angelos et homines; ut qui cæteris creaturis longe præcellant.

Sunt autem angeli boni vel mali. Luc. ix. 26. et viii. 2.
 10 eorum enim quamplurimos ante hominis lapsum sua sponte a Deo defecisse constat: Ioan. viii. 44. *in veritate non persistit; non est enim veritas in eo, de suo loquitur, pater mendacii.* 2 Pet. ii. 4. *angelis qui peccarunt non pepercit.* Iudæ 6. *angeli qui non conservarunt originem suam.* 1 Ioan. iii. 8.
 15 *a principio diabolus peccat.* Psal. cvi. 37. *sacrificarunt dæmonibus.*

Angeli boni non plane suis viribus sed potius gratia Dei

Miracles are also designed to increase the condemnation of unbelievers, by taking away all excuse for unbelief. Matt. xi. 21. "woe unto thee, Chorazin . . . for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago—." John xv. 24. "if I had not done among them the works which none other man did, they had not had sin: but now they have no cloak for their sin."

CHAPTER IX.

OF THE SPECIAL GOVERNMENT OF ANGELS.

THE GENERAL GOVERNMENT OF PROVIDENCE has been hitherto the subject of consideration. The SPECIAL GOVERNMENT is that which embraces with peculiar regard angels and men, as beings far superior to the rest of the creation.

Angels are either good or evil, Luke ix. 26. viii. 2. for it appears that many of them revolted from God of their own accord before the fall of man. John viii. 44. "he abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of his own, for he is a liar and the father of it." 2 Pet. ii. 4. "God spared not the angels that sinned." Jude 6. "the angels which kept not their first estate." 1 John iii. 8. "the devil sinneth from the beginning." Psal. cvi. 37. "they sacrificed unto devils."

Some are of opinion that the good angels are now upheld,

nunnnullis videntur nunc stare. 1 Tim. v. 21. *electorum angelorum*, id est, non apostatarum. Eph. i. 10. *ut sub unum caput recolligeret omnia in Christo, tum quæ in cælis sunt.* Col. i. 20. *ut reconciliaret per eum omnia sibi, tum quæ in cælis sunt.* Iob. iv. 18. *angelis suis tribuit stultitiam.* et xv. 15. idem.

Unde in mysterium humanæ salutis libentissime inquirunt.

1 Pet. i. 12. *in quæ cupiunt angeli introspicere.* Eph. iii. 10. *ut nota fiat per ecclesiam imperiis ac potestatibus multiiformis illa sapientia Dei.* Luc. ii. 13, 14. *multitudo exercituum laudantium Deum;* propter natum scilicet Christum. et xv. 10. *gaudium est in conspectu angelorum super uno resipidente.*

Unde etiam Christum adorant: Heb. i. 6. *adorent eum omnes angeli Dei.* Matt. iv. 11. *angeli ministrabant ei.*

15 Philipp. ii. 10. *omne genu se flectat cœlestium—.* 2 Thess. i. 7. *cum angelis suis.* 1 Pet. iii. 22. *subiectis sibi angelis.*

Apoc. v. 11, 12. *dignus est agnus ille mactatus—.* Verum rationi congruentius videtur, stare suis viribus non minus angelos bonos, quam stetit homo adhuc integer; electos non 20 alia ratione quam dilectos vel eximios dici; charitatis non indigentia suæ causa mysterium salutis nostræ cupere contem-

not so much by their own strength, as by the grace of God.

1 Tim. v. 21. "the elect angels," that is, who have not revolted. Eph. i. 10. "that he might gather together in one all things in Christ, both which are in heaven and which are on earth." Job iv. 18. "his angels he charged with folly." See also xv. 15. Hence arises, in their opinion, the delighted interest which the angels take in the mystery of man's salvation; 1 Pet. i. 12. "which things the angels desire to look into." Eph. iii. 10. "that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Luke ii. 13, 14. "a multitude of the heavenly host praising God," namely, on account of the birth of Christ. xv. 10. "there is joy in the presence of the angels of God over one sinner that repenteth." They assign the same reason for their worshipping Christ. Heb. i. 6. "let all the angels of God worship him." Matt. iv. 11. "angels came and ministered unto him." Philipp. ii. 10. "at the name of Jesus every knee should bow, of things in heaven—." 2 Thess. i. 7. "the Lord Jesus shall be revealed from heaven with his mighty angels." 1 Pet. iii. 22. "angels being made subject unto him." Rev. v. 11, 12. "worthy is the Lamb that was slain." It seems, however, more agreeable to reason, to suppose that the good angels are upheld by their own strength no less than man himself was before his fall; that they are called "elect," in the sense of beloved, or excellent; that it is not from any interest of their own, but from their love to mankind, that they desire to look into the mystery of our salvation; that they are not comprehended in the covenant

plari. reconciliatione non comprehendendi angelos, sub Christo tanquam sub capite, non Redemptore censeri.

De cætero velut ministri circa thronum Dei stant circumfusi. Deut. xxxiii. 2. *cum adveniret turba e myriadibus sanctorum.* i Reg. xxii. 19. *vidi Iehovam insidentem solio, et totum exercitum cœli a dextra et a sinistra eius.* Iob. i. 6. *venientibus filiis Dei, ut sisterent se coram Iehova.* et ii. 1. idem. Dan. vii. 10. *cui millies mille ministrabant.* Matt. xviii. 10. *angelos per omne tempus intueri faciem patris.* 10 Luc. i. 19. *ego Gabriel qui adsto in conspectum Dei.*

Laudantes Deum: Iob. xxxviii. 7. *cui vociferati sunt omnes filii Dei.* Psal. cxlviii. 2. *laudate eum omnes angeli eius.* Neh. ix. 6. *exercitus cœlorum tibi se incurvant.* Isa. vi. 3. *clamans alter ad alterum, Sanctus, Sanctus, Sanctus.* Apoc. 15 iv. 8. idem. et vii. 11, 12. *procubuerunt in facies suas ante thronum.*

Sunt per omnia Deo obsequentissimi. Gen. xxviii. 12. *ecce angelos Dei ascendentes et descendentes per eum.* Psal. cili. 20. *efficientes verbum eius.* Zech. i. 10. *hi sunt quos misit Iehova ad perambulandam terram.*

Ministerium eorum præcipuum circa fideles est. Heb. i. 14. *omnes sunt spiritus ministrantes qui emittuntur ministerii causa propter hæredes salutis.* Psal. xxxiv. 8. *castrametantur angeli Iehovæ circa timentes eum.* et xci. 11. *angelis suis præcipiet de te.* Isa. lxiii. 9. *angelus faciei eius servabit eos.*

of reconciliation; that, finally, they are included under Christ as their head, not as their Redeemer.

For the rest, they are represented as standing dispersed around the throne of God in the capacity of ministering agents.

- 5 Deut. xxxiii. 2. "he came with ten thousands of saints." 1 Kings xxii. 19. "I saw Jehovah sitting on his throne, and all the host of heaven standing by him on his right hand and on his left." Job i. 6. "there was a day when the sons of God came to present themselves before Jehovah." See also ii. 1.
- 10 Dan. vii. 10. "ten thousand times ten thousand stood before him." Matt. xviii. 10. "their angels do always behold the face of my Father which is in heaven." Luke i. 19. "I am Gabriel who stand in the presence of God."

Praising God. Job xxxviii. 7. "all the sons of God shouted

- 15 for joy." Psal. cxlviii. 2. "praise ye him, all his angels." Neh. ix. 6. "the host of heaven worshippeth thee." Isa. vi. 3. "one cried unto another and said, Holy, holy, holy." See also Rev. iv. 8. vii. 11. "the angels fall before the throne on their faces."

They are obedient to God in all respects. Gen. xxviii. 12.

- 20 "behold the angels of God ascending and descending on it." Psal. ciii. 20. "his angels . . . that do his commandments." Zech. i. 10. "these are they whom Jehovah hath sent to walk to and fro through the earth."

Their ministry relates especially to believers. Heb. i. 14.

- 25 "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Psal. xxxiv. 7. "the angel of Jehovah encampeth round about them that fear him." xci. 11. "he shall give his angels charge over thee." Isa. lxiii.

Matt. xviii. 10. *angeli illorum.* et xiii. 41. *mittet angelos suos, qui colligant ex regno eius omnia offendicula.* et xxiv. 31. *congregabunt electos eius a quatuor ventis.* Act. xii. 15. *angelus eius est.* 1 Cor. xi. 10. *propter angelos.* Tutelares 5 nempe in cœtibus fidelium, ut nonnulli putant. Exempla item suppetunt innumera.

Et septem præcipue orbem terræ perlustrant. Zech. iv. 10. *septem isti oculi Ichovæ sunt, peragrantes terram,* cum Apoc. v. 6. *qui sunt septem illi spiritus Dei emissi in omnem terram.* 10 de quibus etiam cap. i. 4. et iv. 5.

Præsidere etiam populis, regnis, et certis locis angelos credibile est. Dan. iv. 13, 17. *ex decreto vigilum verbum hoc.* et xii. 1. *princeps ille qui stat pro popularibus tuis.* et x. 13. *ego relictus ibi apud reges Persiæ.* 2 Pet. ii. 11. *cum angelii 15 non ferant adversus dignitates apud Dominum maledictionis iudicium.* Gen. iii. 24. *ad custodiendam viam arboris vitæ.*

Sunt et nonnunquam divinæ ultionis ministri ad peccata mortalium punienda cœlitus missi. Urbes et populos exscindunt. Gen. xix. 13. 2 Sam. xxiv. 16. 1 Chron. xxi. 16. *vidit*

9. "the angel of his presence saved them." Matt. xviii. 10.
 "their angels do always behold the face of my Father." xiii.
 41. "the Son of man shall send forth his angels, and they shall
 gather out of his kingdom all things that offend." xxiv. 31.
 5 "they shall gather together his elect from the four winds."
 Acts xii. 15. "it is his angel." 1 Cor. xi. 10. "for this cause
 ought the woman to have power on her head because of the
 angels," namely, as some think (and numerous examples in
 confirmation of their opinion are not wanting), those angels
 10 whose office it was to be present at the religious assemblies of
 believers.

Seven of these, in particular, are described as traversing the earth in the execution of their ministry. Zech. iv. 10. "those seven are the eyes of Jehovah which run to and fro through
 15 the whole earth." Rev. v. 6. "which are the seven Spirits of God sent forth into all the earth." See also i. 4. and iv. 5.

It appears also probable that there are certain angels appointed to preside over nations, kingdoms, and particular districts. Dan. iv. 13, 17. "this matter is by the decree of the
 20 watchers." xii. 1. "Michael . . . the great prince which standeth for the children of thy people." x. 13. "I remained there with the kings of Persia." 2 Pet. ii. 11. "whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." Gen. iii. 24. "to
 25 keep the way of the tree of life."

They are sometimes sent from heaven as messengers of the divine vengeance, to punish the sins of men. They destroy cities and nations. Gen. xix. 13. 2 Sam. xxiv. 16. 1 Chron.

David angelum Ichovæ stricto gladio Hierosolymæ imminentem. Exercitus totos inopina clade sternunt: 2 Reg. xix. 35. et his similia.

Ergo militari specie sæpius apparuerunt: Gen. xxxii. 1, 2.
 5 *acies Dei.* Ios. vi. 2. *princeps militiae Ichovæ.* 2 Reg. vi. 17.
cum equis et curribus igneis. Psal. lxviii. 18. *curruum Dei duæ sunt myriades.* Luc. ii. 13. *multitudo exercituum cœlestium.*

Describuntur etiam Isa. vi. Hos. i. 7. Matt. xxviii. 2, 3.
 10 Apoc. x. 1.

Bonorum angelorum princeps aliquis videtur esse, isque Michael sæpe nominatur. Ios. vi. 2. *ego princeps militiae Ichovæ.* Dan. x. 13. *Michael primus e principibus primariis est.* et xii. 1. *princeps ille maximus.* Apoc. xii. 7, 8. *Michael cum angelis suis.*

Plerique Michaelem volunt esse Christum. Sed Christus victor solus et conculcator diaboli; Michael angelorum ductor principi dæmoniorum veluti Ἀντίπαλος introducitur; quorum utriusque copiæ in aciem eductæ æquo pene certamine discendunt. Apoc. xii. 7, 8. De quo Iudas, *contendens,* inquit *de corpore Mosis non ausus est*—: quod dici de Christo minus

xxi. 16. "David saw the angel of Jehovah . . . having a drawn sword in his hand stretched out over Jerusalem." They lay waste whole armies with unexpected destruction. 2 Kings xix. 35. Compare also other passages to the same effect.

5 Hence they are frequently represented as making their appearance in the shape of an armed host. Gen. xxxii. 1, 2. "this is God's host." Josh. v. 15. "the captain of the host of Jehovah." 2 Kings vi. 17. "the mountain was full of horses and chariots of fire." Psal. lxviii. 17. "the chariots of God

10 are twenty thousand." Luke ii. 13. "a multitude of the heavenly host."

Angels are also described Isa. vi. Hos. i. 7. Matt. xxviii. 2, 3. Rev. x. 1.

There appears to be one who presides over the rest of the

15 good angels, to whom the name of Michael is often given. Josh. vi. 14. "as captain of the host of Jehovah am I come." Dan. x. 13. "Michael, one of the chief princes, came to help me." xii. 1. "Michael shall stand up, the great prince." Rev. xii. 7, 8. "Michael and his angels fought against the dragon."

20 It is generally thought that Michael is Christ. But Christ vanquished the devil, and trampled him under foot singly; Michael, the leader of the angels, is introduced in the capacity of a hostile commander waging war with the prince of the devils, the armies on both sides being drawn out in battle

25 array, and separating after a doubtful conflict. Rev. xii. 7, 8. Jude also says of the same angel, "when contending with the devil he disputed about the body of Moses, he durst not bring against him a railing accusation," which would be an im-

conveniret, præsertim Deo. et i Thess. iv. 16. *ipse Dominus cum voce Archangeli descendet.* postremo, alienum esset evangelii apostolum tam obscure de Christo atque alio sub nomine nova quædam et inaudita prius narrare.

- 5 Angeli boni non intuentur in Deo omnia, ut fingunt Papistæ, sed tantum per revelationem ea quæ visum est Deo, alia per eminentem quandam ratiocinationem, multa tamen ignorant: sciscitabundus enim angelus quærerit; Dan. viii. 13. *quousque ista visio?* et xii. 6. *quousque terminus erit?* Matt. xxiv. 36. *de die illo nemo scit, ne angeli quidem.* Eph. iii. 10. *ut nota fiat per ecclesiam imperiis.* Apoc. v. 3. *nemo poterat neque in cœlo aperire librum.*

Angeli mali ad pœnam reservati sunt. Matt. viii. 29. *venisti huc vexatum nos ante constitutum tempus?* 2 Pet. ii. 4. 15 *in tartarum detrusos catenis caliginis tradidit damnationi servatos.* Iudæ 6. *iudicio magni illius diei vinculis æternis sub caligine reservasse.* 1 Cor. vi. 3. *an ignoratis fore ut angelos iudicemus?* Matt. xxv. 41. *in ignem æternum qui paratus diabolo et angelis eius.* Apoc. xx. 10. *torquebuntur in sœcula sœculorum.*

proper expression to use with reference to Christ, especially if he be God. 1 Thess. iv. 16. "the Lord himself shall descend from heaven with the voice of the archangel." Besides, it seems strange that an apostle of Christ, in revealing things 5 till then so new and unheard-of concerning his master, should express himself thus obscurely, and should even shadow the person of Christ under a difference of name.

The good angels do not look into all the secret things of God, as the Papists pretend; some things indeed they know 10 by revelation, and others by means of the excellent intelligence with which they are gifted; there is much, however, of which they are ignorant. An angel is introduced inquiring Dan. viii. 13. "how long shall be the vision?" xii. 6. "how long shall it be to the end of these wonders?" Matt. xxiv. 36. 15 "of that day knoweth no man, no not even the angels in heaven." Eph. iii. 10. "to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Rev. v. 3. "no man in heaven was able to open the book."

20 The evil angels are reserved for punishment. Matt. viii. 29. "art thou come hither to torment us before the time?" 2 Pet. ii. 4. "God cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Jude 6. "he hath reserved them in everlasting chains under darkness unto the judgment of the great day." 1 Cor. vi. 3. "know ye not that we shall judge angels?" Matt. xxv. 41. "everlasting fire, prepared for the devil and his angels." Rev. xx. 10. "they shall be tormented for ever and ever."

Ita tamen ut nonnunquam ad exsequenda Dei iudicia tota terra, aere ac cœlo etiam vagari possint: Iob. i. 7. *a peragrandō terram.* 1 Sam. xvi. 15. *spiritus Ichovæ recesserat a Saulo; perturbabatque eum spiritus malus a Ichova.* 1 Pet. v. 8. 5 *ut leo rugiens obambulat.* Ioan. xii. 31. *princeps huius mundi.* 2 Cor. iv. 4. *deus huius sæculi.* Matt. xii. 43. *ambulat per arida loca.* Eph. ii. 2. *principem cui potestas aeris.* et vi. 12. *spirituales improbitates quæ sunt in sublimi.* Etiam in conspectum Dei veniunt. Iob. i. 6. et ii. 1. 1 Reg. xxii. 21. *pro-10 diuit quidam spiritus.* Zech. iii. 1. *ostendit mihi Ichosuam stantem coram angelo Ichovæ, et Satanam stantem ad dextram eius, ut adversaretur ei.* Luc. x. 18. *spectabam Satanam ut fulgur e cœlo cadentem.* Apoc. xii. 12. *væ incolis terræ; nam diabolus descendit ad vos.*

15 Proprius tamen eorum locus est Abyssus, unde nisi permisu exire non licet: Luc. viii. 31. *rogabant ne imperaret ut abirent in Abyssum.* Matt. xii. 43. *per arida loca quærens requiem.* Marc. v. 10. *precabatur ne eos mitteret extra eam regionem.* Apoc. xx. 3. *coniecit eum in Abyssum quam con-20 clusit.* Nec iniussu Dei tantillum possunt: Iob. i. 12. *ecce in manu tua sunto.* Matt. viii. 31. *permitte nobis abire in gre-*

They are sometimes, however, permitted to wander throughout the whole earth, the air, and heaven itself, to execute the judgments of God. Job i. 7. "from going to and fro in the earth." 1 Sam. xvi. 15. "the Spirit of Jehovah departed 5 from Saul, and an evil spirit from Jehovah troubled him." 1 Pet. v. 8. "the devil, as a roaring lion, walketh about." John xii. 31. "the prince of this world." 2 Cor. iv. 4. "the god of this world." Matt. xii. 43. "he walketh through dry places." Eph. ii. 2. "according to the prince of the power of 10 the air." vi. 12. "against spiritual wickedness in high places." They are even admitted into the presence of God. Job i. 6. ii. 1. 1 Kings xxii. 21. "there came forth a spirit, and stood before Jehovah." Zech. iii. 1. "he showed me Joshua the high priest standing before the angel of Jehovah, and Satan standing 15 at his right hand to resist him." Luke x. 18. "I beheld Satan as lightning fall from heaven." Rev. xii. 12. "woe to the inhabitants of the earth, for the devil is come down unto you." Their proper place, however, is the bottomless pit, from which they cannot escape without permission. Luke 20 viii. 31. "they besought him that he would not command them to go out into the deep." Matt. xii. 43. "he walketh through dry places, seeking rest, and findeth none." Mark v. 10. "he besought him much that he would not send them away out of the country." Rev. xx. 3. "and cast him into the 25 bottomless pit, and shut him up." Nor can they do anything without the command of God. Job i. 12. "Jehovah said unto Satan, Behold, all that he hath is in thy power." Matt. viii. 31. "suffer us to go away into the herd of swine." Rev.

gem porcorum istorum. Apoc. xx. 2. apprehendit draconem et vincit.

Habent scientiam quidem magnam, sed quæ eos torqueat potius quam consoletur; ita ut de salute sua plane desperent:

5 Matt. viii. 29. *quid nobis tecum Iesu? venisti huc vexatum nos ante constitutum tempus?* Luc. iv. 34. idem. Iacob. ii. 19. *dæmonia credunt et horrescunt: reservantur enim ad pœnam;* ut supra.

Dæmones etiam habent suum principem. Matt. xii. 24.

10 *Beelzebus princeps dæmoniorum.* Luc. xi. 15. idem. Matt. xxv. 41. *diabolo et angelis eius.* Apoc. xii. 9. *draco ille magnus et angeli eius.*

Suos etiam ordines retinent. Col. ii. 15. *exspoliata imperia ac potestates.* Eph. vi. 12. *adversus imperia, potestates—.*

15 Quorum qui summus, hic omnis auctor maleficii et impedito boni: Iob. i. et ii. Zech. iii. 1. *Satan.* Ioan. viii. 44. *pater mendacii.* 1 Thess. ii. 18. *impedivit nos Satanás.* Act. v. 3. *implevit Satanás cor tuum.* Apoc. xx. 3, 8. *ut seduceret gentes.* Eph. ii. 2. *spiritus qui nunc agit in contumacibus.*

20 Hinc multa sortitus est nomina factis suis haud indigna: passim *Satan.* Iob. i. 6. 1 Chron. xxi. 1. id est, hostis et adversarius appellatus; et *draco ille magnus, serpens ille antiquus, diabolus,* id est, calumniator. Apoc. xii. 9. *χατήγορος τῶν ἀδελφῶν,* v. 10. *spiritus immundus,* Matt. xii. 43. et *tentator.*

25 Matt. iv. 3. et *Abaddon, Apollyon,* id est, perdens, Apoc. ix. 11. *Draco magnus, rufus,* c. xii. 3.

xx. 2. "he laid hold on the dragon . . . and bound him a thousand years."

Their knowledge is great, but such as tends rather to aggravate than diminish their misery; so that they utterly 5 despair of their salvation. Matt. viii. 29. "what have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" See also Luke iv. 24. James ii. 19. "the devils believe and tremble," knowing that they are reserved for punishment, as has been shown.

- 10 The devils also have their prince. Matt. xii. 24. "Beelzebub, the prince of the devils." See also Luke xi. 15. Matt. xxv. 41. "the devil and his angels." Rev. xii. 9. "the great dragon was cast out . . . and his angels." They retain likewise their respective ranks. Col. ii. 15. "having spoiled principalities and powers." Eph. vi. 12. "against principalities, against powers." Their leader is the author of all wickedness, and the opponent of all good. Job i. and ii. Zech. iii. 1. "Satan." John viii. 44. "the father of lies." 1 Thess. ii. 18. "Satan hindered us." Acts v. 3. "Satan hath filled thine heart." Rev. xx. 3, 8. "that he should deceive the nations no more." Eph. ii. 2. "the spirit that now worketh in the children of disobedience." Hence he has obtained many names corresponding to his actions. He is frequently called "Satan," that is, an enemy or adversary. Job i. 6. 1 Chron. xxi. 1. 25 "the great dragon, that old serpent, the devil," that is, the false accuser, Rev. xii. 9. "the accuser of the brethren," v. 10. "the unclean spirit," Matt. xii. 43. "the tempter," iv. 3. "Abaddon, Apollyon," that is, the destroyer, Rev. ix. 11. "a great red dragon," xii. 3.

CAPUT X.

DE GUBERNATIONE SPECIALI HOMINIS
ANTE LAPSUM: UBI ETIAM DE
SABBATHO ET CONIUGIO.

PROVIDENTIA Dei quæ homines gubernat, vel respicit statum hominis integrum, vel eius lapsus.

Quæ respicit statum hominis integrum est, qua Deus hominem in horto Edenis collocatum, et ad beate vivendum bonis omnibus instructum, ut esset in quo is obedientiam testaretur suam, arbore tantum scientiæ boni et mali iussit abstinere; ne faceret, mortem interminatus: Gen. i. 28. *terram subiicie et dominamini—. et ii. 15, 16, 17. collocavit in horto. de fructu omnis arboris libere comedas. quo die comedaris de fructu arboris scientiæ boni et mali moriturus es.*

Sunt qui hoc fœdus operum nuncupent; cum neque fœdus esse videatur neque operum ex ullo quidem scripturæ loco. Opera autem Adamo nulla mandantur, unum duntaxat prohibetur. Unum autem saltem aut prohibendum erat, aut imperandum, atque id maxime quod neque bonum in se esset, neque malum, ut inde hominis obedientia constaret. Cum

CHAPTER X.

OF THE SPECIAL GOVERNMENT OF MAN
BEFORE THE FALL, INCLUDING THE
INSTITUTIONS OF THE SABBATH
AND OF MARRIAGE.

THE Providence of God as regards mankind, relates to man either in his state of rectitude, or since his fall.

With regard to that which relates to man in his state of rectitude, God, having placed him in the garden of Eden, and furnished him with whatever was calculated to make life happy, commanded him, as a test of his obedience, to refrain from eating of the single tree of knowledge of good and evil, under penalty of death if he should disregard the injunction. Gen. i. 28. "subdue the earth, and have dominion—." ii. 15-17. "he put him into the garden of Eden . . . of every tree in the garden thou mayest freely eat; but in the day that thou eatest of the tree of the knowledge of good and evil, thou shalt surely die."

This is sometimes called "the covenant of works," though it does not appear from any passage of Scripture to have been either a covenant, or of works. No works whatever were required of Adam; a particular act only was forbidden. It was necessary that something should be forbidden or commanded as a test of fidelity, and that an act in its own nature indifferent, in order that man's obedience might be thereby

enim homo suopte ingenio bene ageret, essetque natura bonus et sanctus, certe nec necesse erat, quod sponte quis faceret, ullo ad id foederis vinculo constringi; neque ullum ex bonis operibus obsequium ostendisset, cum ad ea, sine ullo mandato, 5 naturali prorsus ductu ferretur. Mandatum autem quodvis, vel Domini vel magistratus, etiam præmio et pœna proposita, non est continuo fœdus dicendum, sed edictum potius imperium.

Arbor scientiæ boni et mali non erat sacramentum, ut vulgo 10 statuitur: Sacraenta enim sunt ad usum, non ad abstinentiam: sed erat veluti pignus et monumentum quoddam obedientiæ.

Dicta est autem scientiæ boni et mali ab eventu: post eam enim degustatam, non malum tantummodo scimus, sed ne 15 bonum quidem nisi per malum. Quis enim fere virtutis usus, quæ lux est nisi in malo?

Arbor vitæ haud scio an sacramentum potius, quam symbolum, aut etiam alimentum quoddam dici debeat vitæ æternæ: Gen. iii. 22. *ne comedat, et vivat in æternum.* Apoc. 20 ii. 7. *vincenti dabo edere de arbore vitæ.*

Quoniam autem homo ad imaginem Dei factus, totam naturæ legem ita secum natam, et in sese insitam habuit, ut nullo ad eam præcepto indigeret, hinc etiam efficitur, si qua

manifested. For since it was the disposition of man to do what was right, as a being naturally good and holy, it was not necessary that he should be bound by the obligation of a covenant to perform that to which he was of himself inclined; 5 nor would he have given any proof of obedience by the performance of works to which he was led by a natural impulse, independently of the divine command. Not to mention, that no command, whether proceeding from God or from a magistrate, can properly be called a covenant, even where rewards 10 and punishments are attached to it; but rather an exercise of jurisdiction.

The tree of knowledge of good and evil was not a sacrament, as it is generally called; for a sacrament is a thing to be used, not abstained from: but a pledge, as it were, and memorial of obedience. 15

It was called the tree of knowledge of good and evil from the event; for since Adam tasted it, we not only know evil, but we know good only by means of evil. For it is by evil that virtue is chiefly exercised, and shines with greater brightness.

20 The tree of life, in my opinion, ought not to be considered so much a sacrament, as a symbol of eternal life, or rather perhaps the nutriment by which that life is sustained. Gen. iii. 22. "lest he take also of the tree of life, and eat, and live for ever." Rev. ii. 7. "to him that overcometh, will I give to eat 25 of the tree of life."

Seeing, however, that man was made in the image of God, and had the whole law of nature so implanted and innate in him, that he needed no precept to enforce its observance, it

ille præterea, sive de arbore scientiæ sive de coniugio mandata accepit, ea non ad legem naturæ pertinuisse, quæ rectæ rationi consentanea, id est, per se bona quæ sunt, satis ipsa docet, sed ad ius tantummodo, quod aiunt, positivum; quo Deus, aut

5 quis alias iusta potestate præditus ea iubet aut vetat, quæ nisi is iussisset aut vetuisset, per se quidem neque bona fuissent neque mala; ideoque neminem obligassent. Sed de Sabbatho, Deum quidem illud in memoriam operis ab se consummati apud se sanctificasse, et quieti consecrasse palam est; Gen. ii.

10 2, 3. cum Exod. xxxi. 17. An vero hoc Adamo patefactum unquam fuerit, aut quidquam de eo celebrando ante legem in monte latam, nedum ante lapsum hominis præceptum extiterit, nescitur, quia non legitur. Verisimilius est Mosen, qui hunc librum Genes εως diu post legem latam scripsisse videatur, ex quarto decalogi præcepto inseruisse hanc sententiam tanquam in locum opportunum, unde occasionem sumeret monendi populum de ratione quasi præsenti, qua Deus multis post annis usus est, ut ostenderet cur vellet a populo suo tandem solenniter fœderato sabbathum observari. Similis insertionis exemplum vide Exod. xvi. 34, 35. *dixit Moses Aaroni accipe urnam unam—. Sic collocavit eam Aaron—:*

follows, that if he received any additional commands, whether respecting the tree of knowledge, or the institution of marriage, these commands formed no part of the law of nature, which is sufficient of itself to teach whatever is agreeable to right reason, that is to say, whatever is intrinsically good. Such commands therefore must have been founded on what is called positive right, whereby God, or any one invested with lawful power, commands or forbids what is in itself neither good nor bad, and what therefore would not have been obligatory on any one, had there been no law to enjoin or prohibit it. With regard to the Sabbath, it is clear that God hallowed it to himself, and dedicated it to rest, in remembrance of the consummation of his work; Gen. ii. 2, 3. Exod. xxxi. 17. Whether its institution was ever made known to Adam, or whether any commandment relative to its observance was given previous to the delivery of the law on Mount Sinai, much less whether any such was given before the fall of man, cannot be ascertained, Scripture being silent on the subject. The most probable supposition is, that Moses, who seems to have written the book of Genesis much later than the promulgation of the law, inserted this sentence from the fourth commandment, into what appeared a suitable place for it; where an opportunity was afforded for reminding the Israelites, by a natural and easy transition, of the reason assigned by God, many ages after the event itself, for his command with regard to the observance of the Sabbath by the covenanted people. An instance of a similar insertion occurs Exod. xvi. 33, 34. "Moses said unto Aaron, Take a pot, and

quod tamen diu postea factum est. Quod autem Exod. xvi.
legitur, paulo ante legem latam imperatum fuisse sabbathum
in deserto, cum Deus manna se pluiturum dixisset, intermisso
die quoque septimo, ne quis ad eam illo die quærendam ex-
5 iret, videtur id quidem Israelitis observandi sabbathi ante id
tempus ignaris, quasi rudimentum quoddam præcepti paulo
post clarius tradendi, tum primum fuisse traditum ex v. 5. et
22. usque ad 30. inter se collatis: nam primores qui mandatum
sabbathi præ aliis intelligere debuissent, mirati cur populus
10 die sexto duplum collegisset, Mosen adeunt, qui tum demum
iis quasi rem novam, cras fore sabbathum edicit; atque ita
v. 30. ut qui iam narrasset quemadmodum primo sabbathum
observari cæptum est, *sic*, inquit, *populus quiescebat die*
septimo.

15 Immo ne audivisse quidem de sabbatho quidquam Israe-
litas ante illud tempus haud uno ex loco prophetarum con-
firmari videtur: Ezech. xx. 10, 11, 12. *abduxo ipsos in de-*
sertum; ubi dedi ipsis statuta mea, et iura mea nota feci ipsis.
ac etiam sabbatha mea dedi ipsis, ut essent signa inter me et
20 *ipsos, ut sciretur me Ichovam sanctificare ipsis.* Neh. ix.

put an omer full of manna therein . . . so Aaron laid it up"; which however did not take place till long afterwards. The injunction respecting the celebration of the Sabbath in the wilderness, Exod. xvi. a short time previous to the delivery of
5 the law, namely, that no one should go out to gather manna on the seventh morning, because God had said that he would not rain it from heaven on that day, seems rather to have been intended as a preparatory notice, the groundwork, as it were, of a law for the Israelites, to be delivered shortly afterwards
10 in a clearer manner; they having been previously ignorant of the mode of observing the Sabbath. Compare v. 5. with v. 22-30. For the rulers of the congregation, who ought to have been better acquainted than the rest with the commandment of the Sabbath, if any such institution then existed,
15 wondered why the people gathered twice as much on the sixth day, and appealed to Moses; who then, as if announcing something new, proclaimed to them that the morrow would be the Sabbath. After which, as if he had already related in what manner the Sabbath was for the first time
20 observed, he proceeds, v. 30. "so the people rested on the seventh day."

That the Israelites had not so much as heard of the Sabbath before this time, seems to be confirmed by several passages of the prophets. Ezek. xx. 10-12. "I caused them to go forth
25 out of the land of Egypt, and brought them into the wilderness; and I gave them my statutes, and showed them my judgments . . . moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that

13, 14. *super montem Sinai ita descendisti—: et dedisti iis iudicia—: Sabbathum quoque sanctum tuum notum fecisti iis; et præcepta, statutaque et legem præcepisti iis per Mosen servum tuum.* Verum de sabbatho plura vide Libro ii. cap. 7.

5 Coniugium quidem, si non præcipitur at instituitur, nempe in amore, oblectatione, auxilio, societate viri et uxoris mutua: iure licet viri potiore: Gen. ii. 18. *non est bonum homini esse soli;* faciam ipsi auxilium quasi coram ipso. 1 Cor. xi. 7, 8, 9. *quum vir imago sit et gloria Dei:* at mulier 10 *gloria viri est.* *non enim est vir ex muliere, sed mulier ex viro:* neque enim traditus est vir propter mulierem, sed mulier propter virum. Et adhuc magis post lapsum: Gen. iii. 16. *erga virum tuum erit appetitus,* vel obedientia tua. Itaque vox eadem γυναῖς apud Hebræos et maritum et dominum significat. Sara igitur maritum Abrahamum appellasse Dominum. 1 Pet. iii. 6. dicitur. 1 Tim. ii. 12, 13, 14. *mulieri docere non permitto, neque auctoritatem usurpare in virum, sed ut sit in silentio.* Adamus enim prior formatus est; deinde Eva; et Adamus non fuit seductus, sed mulier seducta causa 20 transgressionis fuit.

Est igitur Coniugium viri cum fœmina vel ad prolem suscipiendam vel ad auxilium vitæ atque solatium, arctissima necessitudo, a Deo instituta. Hinc illud Gen. ii. 24. *idcirco*

I am Jehovah that sanctify them." Neh. ix. 13, 14. "thou camest down also upon Mount Sinai . . . and gavest them right judgments . . . and madest known unto them thy holy sabbath, and commandedst them precepts, statutes and laws, by the hand of Moses thy servant." This subject, however, will come again under discussion, Book II. Chap. vii.

With regard to marriage, that it was instituted, if not commanded, at the creation, is clear, and that it consisted in the mutual love, society, help, and comfort of the husband and wife, though with a reservation of superior rights to the husband. Gen. ii. 18. "it is not good that the man should be alone; I will make him an help meet for him." 1 Cor. xi. 7-9. "for a man . . . is the image of the glory of God, but the woman is the glory of the man: for the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man." The power of the husband was even increased after the fall. Gen. iii. 16. "thy desire shall be to thy husband, and he shall rule over thee." Therefore the word **בָּנָה** in the Hebrew signifies both husband and lord. Thus Sarah is represented as calling her husband Abraham "lord," 1 Pet. iii. 6. 1 Tim. ii. 12-14. "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence: for Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived, was in the transgression."

Marriage, therefore, is a most intimate connection of man with woman, ordained by God, for the purpose either of the procreation of children, or of the relief and solace of life.

- relicturus est vir patrem suum et matrem suam, et adhærebit uxori suæ, cruntque in carnem unam.* Quod neque lex est neque præceptum, sed effectum, vel naturale quoddam consequens necessitudinis illius arctissimæ quæ in statu hominis 5 integro fuisset futura: neque aliud hic quam familiarum origo proponitur. In definitione autem, non dico *unius viri et unius fœminæ*, ut plerique definiunt, ne sanctissimos patriarchas, et fidei nostræ columna, Abrahamum, &c. qui uxores una plures habuere, perpetui stupri et adulterii reos peragam, 10 eorumque sobolem sanctissimam, immo omnes Israelis filios velut spurios a sacrario Dei exterminare cogar, quibus ipsum sacrarium erat conditum. Nam Deut. xxiii. 2. *spurius ne venito in congregationem Ichovæ: etiam decima eius generatio.*
- 15 Aut igitur Polygamia verum coniugium est, aut omnes in ea geniti sunt spurii: tota nimirum stirps Iacobi, tribus illæ duodecim sanctissimæ a Deo electæ, quod cum dictu absurdissimum sit vel plane impium, et id habere pro peccato quod peccatum non est, sit iniquissimum, exemplum etiam in religione periculosissimum, haud sane inutiliter, immo necessario quærendum esse existimem, Polygamia licita necne sit. 20 Qui negant esse licitam, conantur id evincere ex Gen. ii.

Hence it is said, Gen. ii. 24. "therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." This is neither a law nor a commandment, but an effect or natural consequence of that most intimate union which would have existed between them in the perfect state of man; nor is the passage intended to serve any other purpose, than to account for the origin of families.

In the definition which I have given, I have not said, in compliance with the common opinion, "of one man with one woman," lest I should by implication charge the holy patriarchs and pillars of our faith, Abraham, and the others who had more than one wife at the same time, with habitual fornication and adultery; and lest I should be forced to exclude from the sanctuary of God as spurious, the holy offspring which sprang from them, yea, the whole of the sons of Israel, for whom the sanctuary itself was made. For it is said, Deut. xxiii. 2. "a bastard shall not enter into the congregation of Jehovah, even to his tenth generation." Either therefore polygamy is a true marriage, or all children born in that state are spurious; which would include the whole race of Jacob, the twelve holy tribes chosen by God. But as such an assertion would be absurd in the extreme, not to say impious, and as it is the height of injustice, as well as an example of most dangerous tendency in religion, to account as sin what is not such in reality; it appears to me, that, so far from the question respecting the lawfulness of polygamy being trivial, it is of the highest importance that it should be decided.

Those who deny its lawfulness, attempt to prove their po-

24. *adhærebit uxori suæ eruntque in carnem unam.* cum Matt xix. 5. *erunt illi duo in carnem unam.* *Adhærebit,* inquiunt, *uxori,* non *uxoribus;* et *illi duo,* non *illi plures.* Acute sane subiicio itaque Exod. xx. 17. *non concupisces domum* 5 *proximi tui, non servum, non ancillam, non bovem, non asinam;* ergo domum, ergo servum, ancillam, bovem, asinum nemo habuit nisi unum. Quam esset hoc ridiculum, si sic disputaretur; non *domos,* sed *domum;* non *servos,* sed *ser-* vum; et *proximi* etiam, non *proximorum;* neque intelligas in 10 omnibus fere præceptis numerum singularem, non numerum sed speciem cuiusque rei significare. Quod autem *hi duo* dicitur, non *hi plures* sciendum est, agi hoc loco de viro et uxore tantum ea quam is repudiatum ibat; unamne an plures habuerit nequaquam spectare: deinde coniugium, relationis 15 in genere esse: relationis autem unius terminos duntaxat esse duos: Quemadmodum igitur si quis multos habeat filios, relatio paterna erga omnes illos multiplex, erga singulares una atque simplex erit, pari ratione, si quis uxores habeat plures, non minus erga singulas integra relatio erit, nec minus 20 cum earum unaquaque maritus *in unam carnem erit,* quam si uxorem unam tantummodo haberet. Sic de Abrahamo, et

sition from Gen. ii. 24. "a man shall cleave unto his wife, and they shall be one flesh," compared with Matt. xix. 5. "they twain shall be one flesh." A man shall cleave, they say, to his wife, not to his wives, and they twain, and no more, 5 shall be one flesh. This is certainly ingenious; and I therefore subjoin the passage in Exod. xx. 17. "thou shalt not covet thy neighbor's house, nor his man-servant, nor his maid-servant, nor his ox, nor his ass": whence it would follow that no one had more than a single house, a single man-servant, 10 a single maid-servant, a single ox or ass. It would be ridiculous to argue, that it is not said houses, but house, not man-servants, but man-servant, not even neighbors, but neighbor; as if it were not the general custom, in laying down commandments of this kind, to use the singular number, not in 15 a numerical sense, but as designating the species of the thing intended. With regard to the phrase, "they twain," and not more, "shall be one flesh," it is to be observed, first, that the context refers to the husband and that wife only whom he was seeking to divorce, without intending any allusion to the 20 number of his wives, whether one or more. Secondly, marriage is in the nature of a relation; and to one relation there can be no more than two parties. In the same sense therefore as if a man has many sons, his paternal relation towards them all is manifold, but towards each individually is single and 25 complete in itself; by parity of reasoning, if a man has many wives, the relation which he bears to each will not be less perfect in itself, nor will the husband be less "one flesh" with each of them, than if he had only one wife. Thus it might be

cum Sara et cum Hagare singulatim recte dicitur, *hi duo erant in carnem unam.* Et merito quidem; qui enim cum meretricibus, quamvis multis, congreditur, cum earum tamen singulis in unam carnem esse dicitur. 1 Cor. vi. 16. *an ignoratis eum qui agglutinatur meretrici, unum esse corpus cum meretrice? erunt enim, inquit, illi duo in carnem unam.* potest igitur de marito, quamvis multas habente uxores, eodem iure hoc dici, dictumque intelligi, ac si unam tantummodo haberet. Quare hoc præcepto (quod tamen præcep-
10 tum omnino non est, ut supra demonstravimus) Polygamia nec interdicitur nec oppugnatur: nisi forte legem Mosaicam pugnare cum hoc præcepto dicendum sit; aut inspexisse toties hunc locum tot sacerdotes, Levitas, prophetas, viros omnium ordinum sanctissimos, Deoque gratissimos, et tamen tanta
15 vecordia fuisse, ut in hanc scortationis perpetuæ libidinem cæco impetu ferrentur, siquidem ex hoc præcepto Polygamia coniugium legitimum non est.

Alter locus unde Polygamiam esse illicitam disputant, est Lev. xviii. 18. *mulierem ad sororem suam non accipies ad inimicandum et retegendum nuditatem eius supra eam in vita ipsius.* Hic Iunius *mulierem ad sororem suam vertit mulierem unam ad alteram,* ut haberet unde polygamiam illicitam esse probaret, interpretatione plane violenta ac reiicienda. In legi-

properly said of Abraham, with regard to Sarah and Hagar respectively, “these twain were one flesh.” And with good reason; for whoever consorts with harlots, however many in number, is still said to be “one flesh” with each; 1 Cor. vi.

5 16. “what, know ye not, that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.” The expression may therefore be applied as properly to the husband who has many wives, as to him who has only one. Hence it follows that the commandment in question (though in fact

10 it is no commandment at all, as has been shown) contains nothing against polygamy, either in the way of direct prohibition or implied censure; unless we are to suppose that the law of God, as delivered by Moses, was at variance with his prior declarations; or that, though the passage in question

15 had been frequently looked into by a multitude of priests, and Levites, and prophets, men of all ranks, of holiest lives and most acceptable to God, the fury of their passions was such as to hurry them by a blind impulse into habitual fornication; for to this supposition are we reduced, if there be anything

20 in the present precept which renders polygamy incompatible with lawful marriage.

Another text from which the unlawfulness of polygamy is maintained, is Lev. xviii. 18. “neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, besides the

25 other in her life time.” Here Junius translates the passage *mulierem unam ad alteram*, instead of *mulierem ad sororem suam*, in order that from this forced and inadmissible interpretation he may elicit an argument against polygamy. In

bus enim ferendis, ut in rebus definiendis, et uti verbis propriis oportet, et ex verborum sensu proprio, non Metaphorico, interpretari. At, inquit, aliis in locis verba illa eodem sensu reperiuntur. Et fateor equidem, ubi nulla ambiguitas esse 5 potest, ut Gen. xxvi. 31. *iuraverunt vir fratri suo*, id est, alteri. Quis enim illic contenderet Isaacum esse Abimelechi fratrem? quis hic non arbitraretur de sorore sorori non superinducenda perspicue hoc dici, præsertim in eo capite, in quo superiores proximi versus de prohibendis gradibus affinitatis agunt? 10 deinde sic *nuditas retegitur*, quod hic cavetur; id si altera quævis non cognata aut affinis assumitur, cauto non erat opus, nulla enim nuditas sic retegeretur. postremo, cur adiicitur *in vita ipsius?* nam alteram non cognatam aut affinem, alterius post mortem quin ducere liceret, dubium esse non potuit; 15 Sororem uxoris an liceret, potuit. At, inquit, connubium cum sorore uxoris supra v. 16. per analogiam prohibetur, ergo hic supervacaneum. Respondeo, i. nullam illic analogiam esse; nam fratriam ducendo, fratriis nuditas retegitur; sororem

drawing up a law, as in composing a definition, it is necessary that the most exact and appropriate words should be used, and that they should be interpreted not in their metaphorical, but in their proper signification. He says, indeed, that the
5 same words are found in the same sense in other passages. This is true; but it is only where the context precludes the possibility of any ambiguity, as in Gen. xxvi. 31. *iuraverunt vir fratri suo*, that is, *alteri*, "they sware one to another." No one would infer from this passage that Isaac was the brother
10 of Abimelech; nor would any one, on the other hand, entertain a doubt that the passage in Leviticus was intended as a prohibition against taking a wife to her sister; particularly as the preceding verses of this chapter treat of the degrees of affinity to which intermarriage is forbidden. Moreover, this
15 would be "to uncover her nakedness," the evil against which the law in question was intended to guard; whereas the caution would be unnecessary in the case of taking another wife not related or allied to the former; for no nakedness would be thereby uncovered. Lastly, why is the clause "in her life
20 time" added? For there could be no doubt of its being lawful after her death to marry another who was neither related nor allied to her, though it might be questionable whether it were lawful to marry a wife's sister. It is objected, that marriage with a wife's sister is forbidden by analogy in the six-
25 teenth verse, and that therefore a second prohibition was unnecessary. I answer, first, that there is in reality no analogy between the two passages; for that by marrying a brother's wife, the brother's nakedness is uncovered; whereas by mar-

uxoris ducendo, non sororis sed affinis tantum. deinde si nihil prohibendum sit, quod per analogiam supra est prohibitum, cur post patris concubitum, matris quoque prohibetur; cur post amitæ, materteræ quoque? certe si non valebit, leges de 5 incestu dimidio plures esse scriptas quam opus fuit, erit statuendum. Quod si hic Polygamia prohibetur ratione præcipua prævertendæ inimicitiaæ adiecta, rationes profecto multo validiores ex ipsa institutione repetendæ fuissent, quemadmodum in sanciendo sabbatho repetuntur.

- 10 Tertius locus Deut. xvii. 17. non damnat polygamiam, neque in Rege, neque in alio quoquam, immo plane concedit; et ei duntaxat modum statuit, quemadmodum et equis habendis, et divitiis coacervandis, ut ex eodem versu et superiore perspicuum est.
- 15 Præter hæc tria loca nequidquam allata, vestigium reprehensæ polygamiæ tota lege prorsus apparent nullum: immo ne in prophetis quidem omnibus, quamquam hi legis interpretes erant severissimi, et vitorum popularium reprehensores perpetui. Unum excipio Malachiaæ locum prophetarum ultimi, 20 qui polygamiam funditus evertisse a nonnullis censetur. Satis sero is quidem et postliminio, si post Captivitatem demum

rying a wife's sister, it is not a sister's nakedness, but only that of a kinswoman by marriage, which is uncovered. Besides, if nothing were to be prohibited which had been before prohibited by analogy, why is marriage with a mother forbidden, when marriage with a father had been already declared unlawful? or why marriage with a mother's sister, when marriage with a father's sister had been prohibited? If this reasoning be allowed, it follows that more than half the laws relating to incest are unnecessary. Lastly, considering that the prevention of enmity is alleged as the principal motive for the law before us, it is obvious, that if the intention had been to condemn polygamy, reasons of a much stronger kind might have been urged from the nature of the original institution, as was done in the ordinance of the Sabbath.

A third passage which is advanced, Deut. xvii. 17. is so far from condemning polygamy, either in a king, or in any one else, that it expressly allows it; and only imposes the same restraints upon this condition which are laid upon the multiplication of horses, or the accumulation of treasure; as will appear from the seventeenth and eighteenth verses.

Except the three passages which are thus irrelevantly adduced, not a trace appears of the interdiction of polygamy throughout the whole law; nor even in any of the prophets, who were at once the rigid interpreters of the law, and the habitual reprovers of the vices of the people. The only shadow of an exception occurs in a passage of Malachi, the last of the prophets, which some consider as decisive against polygamy. It would be indeed a late and postliminous enactment, if that

Babylonicam id fecit quod ante multa sæcula factum oportuit. Sane peccatum si fuisse, tot prophetarum superiorum reprehensionem effugere qui potuit? Verum nos sic habeamus; si in lege polygamia vetita non est, neque hic vetari: novam enim 5 legem non scripsit Malachia. Sed verba ipsa audiamus, quemadmodum reddita sunt ab Iunio, cap. ii. 15. *nonne unum effecit? quamvis reliqui spiritus ipsi essent: quid autem unum?* Certe ex loco tam obscuro, et quem tot interpretes tam varie vertunt atque versant, de re tanti momenti velle statuere et 10 articulum fidei cæteris imponere nimis temerarium sane et importunum est. Sed quid tandem evincit hoc quicquid est, *nonne unum effecit?* unamne foeminam, ut hic unam dunt taxat esse ducendam statueret? at sexus repugnat, immo casus: cæteri enim omnes fere sic vertunt *annon unus fecit?* 15 *et residuum spiritus ipsi? et quid ille unus?* Ex loco itaque tam obscuro, non est ea doctrina exprimenda, quæ nusquam non alias aut dubia est aut nulla, polygamiam scilicet damnari, sed ea potius, quæ et ubique manifesta est; et scopus huius capituli præcipuus a v. 11. damnari nimirum matrimonium

were for the first time prohibited after the Babylonish captivity which ought to have been prohibited many ages before. For if it had been really a sin, how could it have escaped the reprobation of so many prophets who preceded him? We
5 may safely conclude that if polygamy be not forbidden in the law, neither is it forbidden here; for Malachi was not the author of a new law. Let us however see the words themselves as translated by Junius, ii. 15. *Nonne unum effecit? quamvis reliqui spiritus ipsi essent: quid autem unum?* It would be
10 rash and unreasonable indeed, if, on the authority of so obscure a passage, which has been tortured and twisted by different interpreters into such a variety of meanings, we were to form a conclusion on so momentous a subject, and to impose it upon others as an article of faith. But whatever be the
15 signification of the words *nonne unum effecit*, what do they prove? are we, for the sake of drawing an inference against polygamy, to understand the phrase thus: "did not he make one woman?" But the gender, and even the case, are at variance with this interpretation; for nearly all the other com-
20 mentators render the words as follows: *annon unus fecit? et residuum spiritus ipsi? et quid ille unus?* We ought not therefore to draw any conclusion from a passage like the present in behalf of a doctrine which is either not mentioned elsewhere, or only in doubtful terms; but rather conclude
25 that the prophet's design was to reprove a practice which the whole of Scripture concurs in reproving, and which forms the principal subject of the very chapter in question, v. 11-16. namely, marriage with "the daughter of a strange god"; a

cum filia Dei alieni: quo vitio per ea maxime tempora Iudæi se contaminaverant, ut ex Historia Ezræ et Nehemias patet.

Quod ad verba Christi, Matt. v. 32. et xix. 5. ea certe non ad polygamiam, sed ad divertitum effrænatum redarguentur, quod longe aliud est, ab ipso ex Gen. ii. 24. recitata sunt; nec detorqueri alio sine vi manifesta possunt. Nam quod sic disputant ex Matt. v. 32. si vir dimissa priori uxore aliam ducens mœchatur, multo magis si priori retenta aliam duxerit, id eiusmodi est profecto, ut argumentum ipsum pro adulterio sit protinus repudiandum. primum enim præceptis ipsis, non consequentiis humana argumentatione deductis obligamur: potest enim id huic sequi videri quod alteri æque intelligenti non videtur: deinde qui dimissa priore alteram ducit, non idcirco mœchari dicitur quia dicit alteram, sed quia alteram ducens priorem non retinet, cui officium mariti præstare quoque debebat: ideoque diserte dicitur Marc. x. 11. *mœchatur adversus eam*. Officium autem maritale posse præstari etiam alia superinducta docet ipse Deus, Exod. xxi. 10. *si alteram acceperit sibi, alimentum eius, operimentum eius, et tempus eius ne diminuito*. Deus autem adulteriis non prospexit.

corruption very prevalent among the Jews of that time, as we learn from Ezra and Nehemiah.

With regard to the words of Christ, Matt. v. 32. and xix. 5. the passage from Gen. ii. 24. is repeated not for the purpose of condemning polygamy, but of reproving the unrestrained liberty of divorce, which is a very different thing; nor can the words be made to apply to any other subject without evident violence to their meaning. For the argument which is deduced from Matt. v. 32. that if a man who marries another 10 after putting away his first wife, committeth adultery, much more must he commit adultery who retains the first and marries another, ought itself to be repudiated as an illegitimate conclusion. For in the first place, it is the divine precepts themselves that are obligatory, not the consequences deduced 15 from them by human reasoning; for what appears a reasonable inference to one individual, may not be equally obvious to another of not inferior discernment. Secondly, he who puts away his wife and marries another, is not said to commit adultery because he marries another, but because in con- 20 sequence of his marriage with another he does not retain his former wife, to whom also he owed the performance of conjugal duties; whence it is expressly said, Mark x. 11. "he committeth adultery against her." That he is in a condition to perform his conjugal duties to the one, after having taken 25 another to her, is shown by God himself, Exod. xxi. 10. "if he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish." It cannot be supposed that the divine forethought intended to provide for adultery.

Neque vero ex 1 Cor. vii. 2. argumentari sic licet *suam quisque uxorem habeto*, ergo non plures: *suam enim ut sibi habeat præcipitur*, non ut *unam*: unam quidem ut habeant episcopi et presbyteri præcipitur clare, 1 Tim. iii. 2. et Tit. 5 i. 6. *unius sint uxoris viri*, quo diligentius opinor susceptum munus ecclesiasticum obirent. Atque id ipsum satis declarat neque prohibitam esse reliquis polygamiam, et in ecclesia iis temporibus fuisse usitatam.

Ad id denique quod ex v. 4. citati cap. 1 Cor. vii. affertur,
 10 *similiter autem et vir proprium corpus non habet in potestate, sed uxor*, idem quod supra facile respondetur *uxoris nomen eo in loco speciei esse non numeri*; nec potestatem esse uxoris in corpus viri nunc aliam atque olim sub lege fuit: ea autem potestas Hebrais *奴役* dicta est Exod. xxi. 10. et *statum temporis significat*; eademque hoc capite *debita benevolentia nominatur*; quid autem *debeat*, Hebræa vox non tacet.

Contra concedunt manifesto polygamiam hæc loca: Exod. xxi. 10. *si alteram acceperit sibi, alimentum, operimentum eius et tempus eius ne diminuto*. Deut. xvii. 17. *neque multiplicato sibi uxores, ut non recedat animus a me*. Quis

Nor is it allowable to argue, from 1 Cor. vii. 2. "let every man have his own wife," that therefore none should have more than one; for the meaning of the precept is that every man should have his own wife to himself, not that he should 5 have but one wife. That bishops and elders should have no more than one wife is explicitly enjoined 1 Tim. iii. 2. and Tit. i. 6. "he must be the husband of one wife," in order probably that they may discharge with greater diligence the ecclesiastical duties which they have undertaken. The command itself, however, is a sufficient proof that polygamy was 10 not forbidden to the rest, and that it was common in the church at that time.

Lastly, in answer to what is urged from 1 Cor. vii. 4. "likewise also the husband hath not power of his own body, but 15 the wife," it is easy to reply, as was done above, that the word "wife" in this passage is used with reference to the species, and not to the number. Nor can the power of the wife over the body of her husband be different now from what it was under the law, where it is called נזין, Exod. xxi. 10. which 20 signifies "her stated times," expressed by St. Paul in the present chapter by the phrase, "her due benevolence." With regard to what is "due," the Hebrew word is sufficiently explicit.

On the other hand, the following passages clearly admit the 25 lawfulness of polygamy. Exod. xxi. 10. "if he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish." Deut. xvii. 17. "neither shall he multiply wives to himself, that his heart turn not away." Would

tam laxe scripsisset legem qui uxores una plures non concederet? ecquis hic audeat subiungere, ergo unam tantummodo habeto? subiungat idem, cum versu superiore dicitur, *ne multiplicato sibi equos*, ergo unum duntaxat equum habebit? Iam
 5 vero sat scimus primam illam coniugii institutionem, tam Regi quam plebeio promulgatam: si unam duntaxat permittit uxorem, ne regi quidem permittit plures. Ratio autem legis allata est, *ut non recedat animus eius a me*: id scilicet periculum erat si plurimas duceret; et præsertim alienigenas, ut
 10 postea Solomon. Quod si institutionis primæ causa lex ista instaurata est, quid magis convenisset quam institutionem illam hoc loco recitasse, non hanc solum rationem attulisse.

Ipsum audiamus legis Auctorem Deum interpretem sui optimum: 2 Sam. xii. 8. *tradidi tibi uxores domini tui in sinum tuum: et si parum, addidissem tibi sicut hæc et sicut hæc.* Subterfugium hic nullum est, dedit Deus uxores, dedit dilecto, inter summa alia beneficia; dedisset plures, si istæ satis non fuissent. Argumentum denique ipsum quo Deus in Davidem utitur, in uxorum quam in aliarum rerum largitione validius est; saltem abstinuisses ab uxore aliena, non tam

the law have been so loosely worded, if it had not been allowable to take more wives than one at the same time? Who would venture to subjoin as an inference from this language, Therefore let him have one only? In such case, since it is said
5 in the preceding verse, "he shall not multiply horses to himself," it would be necessary to subjoin there also, Therefore he shall have one horse only. Nor do we want any proof to assure us, that the first institution of marriage was intended to bind the prince equally with the people; if therefore it permits only one wife, it permits no more even to the prince. But the reason given for the law is this, "that his heart turn not away"; a danger which would arise if he were to marry many, and especially strange women, as Solomon afterwards did.
10 Now if the present law had been intended merely as a confirmation and vindication of the primary institution of marriage, nothing could have been more appropriate than to have recited the institution itself in this place, and not to have advanced that reason alone which has been mentioned.
15

Let us hear the words of God himself, the author of the
20 law, and the best interpreter of his own will. 2 Sam. xii. 8.
"I gave thee thy master's wives into thy bosom . . . and if that had been too little, I would moreover have given unto thee such and such things." Here there can be no subterfuge; God gave him wives, he gave them to the man whom
25 he loved, as one among a number of great benefits; he would have given him more, if these had not been enough. Besides, the very argument which God uses towards David, is of more force when applied to the gift of wives, than to any other:

quia domum Domini tui, non tam quia regnum, sed quia uxores quoque regias dederam tibi. At, inquit, Beza, ergo David incestus fuit, cum uxoribus nimirum socii. Verum is oblitus erat, quod ex Esth. ii. 12, 13. liquet; duo fuisse res gibis gynæcea; alterum virginum, alterum concubinarum; illas, non has Davidi intelligi datas. Item patet ex 1 Reg. i. 4. *rex non cognovit eam.* Cantic. vi. 8. *octoginta concubinæ, puellaque innumeræ.* Quamquam sane dici potuit, uxores domini dedisse Deus, non easdem necessario si tot modo et tales; sicut et domum domini familiamque, non eandem sed æque magnificam et regalem.

Quam autem rem lex ipsa, immo vox ipsa Dei auctoritate sua comprobat, de ea mirum non est, si sanctissimi prophetæ in suis divinis carminibus tanquam de re honestissima locuntur: Psal. xlv. 10. (qui *psalmus Amasiarum inscribitur*) *filiæ regum inter charas tuas.* et v. 15, 16. *virgines post eam amica eius adducuntur ad te—.* immo harum amasiarum verba ab apostolo Heb. i. 7. &c. *ad filium, thronus tuus Deus—,* recitantur, quasi ipsius Dei patris verba ad filium,

thou oughtest at least to have abstained from the wife of another person, not so much because I had given thee thy master's house, or thy master's kingdom, as because I had given thee the wives of the king. Beza indeed objects, that David 5 herein committed incest, namely, with the wives of his father-in-law. But he had forgotten what is indicated by Esther ii. 12, 13. that the kings of Israel had two houses for the women, one appointed for the virgins, the other for the concubines, and that it was the former and not the latter which were given 10 to David. This appears also from 1 Kings i. 4. "the king knew her not." Cantic. vi. 8. "there are fourscore concubines, and virgins without number." At the same time, it might be said with perfect propriety that God had given him his master's wives, even supposing that he had only given him as 15 many in number and of the same description, though not the very same; even as he gave him, not indeed the identical house and retinue of his master, but one equally magnificent and royal.

It is not wonderful, therefore, that what the authority of 20 the law, and the voice of God himself has sanctioned, should be alluded to by the holy prophets in their inspired hymns as a thing lawful and honorable. Psal. xlv. 9. (which is entitled "A song of loves") "kings' daughters were among thy honorable women." v. 14. "the virgins her companions that follow her shall be brought unto thee." Nay, the words of this very song are quoted by the apostle to the Hebrews, i. 8. "unto the Son he saith, Thy throne, O God," &c. as the words wherein God the Father himself addresses the Son, and in

ut quarum verbis nulla usquam clarius Deitatem filio tribuant. An scortorum potissimum ore Deum Patrem loqui, sanctumque filium suum hominibus Deum declarare, ex amatoriiis pellicum cantilenis honestum fuit? Sic Cantic. vi. 8, 9,

5 10. reginarum et concubinarum honorifica sane facta est mentio: hæque omnes dignæ visæ sunt quæ sponsam celebrarent; *sexaginta illæ reginæ, et octoginta concubinæ, pueræque innumeræ: unicam illam — beatam prædicabunt reginæ, et concubinæ laudabunt eam, dicentes —.* Nec omitten-

10 dus est ille locus 2 Chron. xxiv. 2, 3. et fecit Iosas quod rectum erat in oculis Iehovæ omnibus diebus Iehoiada sacerdotis: et accepit ei Iehoiada uxores duas: duæ enim hic sententiæ, recte fecisse institutore Iehoiada et eodem auctore duas uxores duxisse, non diverse neque disiuncte, sed copulate

15 enuntiantur, quod contra fieri solet in regum elogiis, si quid statim subiungitur quod minus rectum fuit, id diserte excipitur; ut 1 Reg. xv. 5. *præterquam in re Uriæ.* et v. 11, 14. et fecit Asa quod rectum—: *excelsa quidem non amota sunt. sed animus Asæ fuit integer.* Bigamia igitur Iosasi post recte

20 facta coniunctim sine ulla exceptione posita, non improbatam esse indicat: occasionem enim tam commodam, tamque

which his divinity is asserted more clearly than in any other passage. Would it have been proper for God the Father to speak by the mouth of harlots, and to manifest his holy Son to mankind as God in the amatory songs of adulteresses?

- 5 Thus also in Cantic. vi. 8-10. the queens and concubines are evidently mentioned with honor, and are all without distinction considered worthy of celebrating the praises of the bride: "there are threescore queens, and fourscore concubines, and virgins without number . . . the daughters saw her and
10 blessed her; yea, the queens and the concubines, and they praised her." Nor must we omit 2 Chron. xxiv. 2, 3. "Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest: and Jehoiada took for him two wives." For the two clauses are not placed in contrast, or disjoined
15 15 from each other, but it is said in one and the same connection that under the guidance of Jehoiada he did that which was right, and that by the authority of the same individual he married two wives. This is contrary to the usual practice in the eulogies of the kings, where, if anything blamable be sub-
20 joined, it is expressly excepted from the present character:
1 Kings xv. 5. "save only in the matter of Uriah the Hittite."
v. 11, 14. "and Asa did that which was right . . . but the high places were not removed: nevertheless Asa's heart was perfect." Since therefore the right conduct of Joash is men-
25 tioned in unqualified terms, in conjunction with his double marriage, it is evident that the latter was not considered matter of censure; for the sacred historian would not have neglected so suitable an opportunity of making the customary

usitatam excipiendi, si quid minus probatum esset, sanctus ille scriptor non omisisset.

Quinimo Deus ipse, Ezech. xxiii. 4. duas se adscivisse sibi dicit uxores Aholam et Aholibam; quod ille neutiquam 5 de se tam prolixo, ne in parabola quidem dixisset, nec personam illam aut speciem in se suscepisset, siquidem inhonesta aut turpis res ipsa per se fuisset.

Inhonesta autem aut turpis res esse quemadmodum potest quæ etiam sub evangelio (qui quidem status ecclesiæ nullam 10 legem politicam rescindit) nemini interdicitur? hoc tantum præcipitur, ut presbyteri et diaconi ex unius uxoris viris eligerentur, ut supra 1 Tim. iii. et Tit. i. 6. non quo peccatum esset plurium uxorum matrimonium, tum enim æque omnibus interdictum fuisset, sed ut quominus impliciti rebus domesticis fuissent, eo magis ecclesiæ rebus vacarent. Cum itaque solis ecclesiasticis, idque non propter peccatum, interdicta hoc loco polygamia sit, cæteris omnibus ecclesiæ membris, neque hoc loco neque alias, sequitur et cæteris omnibus in ecclesia permissam fuisse, ut ante dixi, et multis sine labore 15 usitatam.

Postremo, ex Heb. xiii. 4. sic disputamus: Polygamia aut est matrimonium aut scortatio aut adulterium; medium enim

exception, if there had really been anything which deserved disapprobation.

Moreover, God himself, in an allegorical fiction, Ezek. xxiii. 4. represents himself as having espoused two wives, 5 Aholah and Aholibah; a mode of speaking which he would by no means have employed, especially at such length, even in a parable, nor indeed have taken on himself such a character at all, if the practice which it implied had been intrinsically dishonorable or shameful.

10 On what grounds, however, can a practice be considered dishonorable or shameful, which is prohibited to no one even under the gospel? for that dispensation annuls none of the merely civil regulations which existed previous to its introduction. It is only enjoined that elders and deacons should be 15 chosen from such as were husbands of one wife, 1 Tim. iii. 2. and Tit. i. 6. This implies, not that to be the husband of more than one wife would be a sin, for then the restriction would have been equally imposed on all; but that, in proportion as they were less entangled in domestic affairs, they would be 20 more at leisure for the business of the church. Since therefore polygamy is interdicted in this passage to the ministers of the church alone, and that not on account of any sinfulness in the practice, and since none of the other members are precluded from it either here or elsewhere, it follows that it was permitted, as above said, to all the remaining members of the 25 church, and that it was adopted by many without offence.

Lastly, I argue as follows from Heb. xiii. 4. Polygamy is either marriage, or fornication, or adultery; the apostle recog-

inter hæc apostolus ponit nullum: scortationem aut adulterium nequis audeat dicere; prohibebit, ut spero, pudor tot patriarcharum polygamorum. *Scortatores enim et adulteros Deus iudicabit:* hos vero summe dilexit, sibique charissimos 5 fuisse testatur. Quod si tandem Polygamia nihil aliud nisi matrimonium est, ipsius apostoli sententia, erit etiam legitimum, erit etiam honestum: *honestum est coniugium in omnibus; et torus immaculatus.*

Satis demonstratum puto concessam esse lege Dei polygamiam: sin hoc cuiquam dubium adhuc videtur, exempla adiungam uberrima, auctoresque sine controversia sanctissimos, fidei nostræ lumina, atque imprimis Abrahamum fidelium omnium sanctique seminis patrem, Gen. xvi. 1. &c. Iacobum, cap xxx. Et, ni fallor, Mosen; Num. xii. 1. nam 15 uxorem Cussidem duxerat. Credibile autem non est Zipporam toties nominatam, nunc novo nomine Cussidem appellari; aut stomachari nunc repente Aaronem et Miriam quod Moses ante annos quadraginta Zipporam duxisset, eamque præsertim cui cum patre suo. Iethrone advenienti tota domus 20 Israelis egressa obviam tam honorifice processerat. Quod si viva Zippora Cussidem superinduxit, a Deo certe est defensus, severitate interim Aaronis et sororis præsertim male multata.

nizes no fourth state. Reverence for so many patriarchs who were polygamists will, I trust, deter any one from considering it as fornication or adultery; for “whoremongers and adulterers God will judge”; whereas the patriarchs were the 5 objects of his especial favor, as he himself testifies. If then polygamy be marriage properly so called, it is also lawful and honorable, according to the same apostle: “marriage is honorable in all, and the bed undefiled.”

It appears to me sufficiently established by the above arguments that polygamy is allowed by the law of God; lest however any doubt should remain, I will subjoin abundant examples of men whose holiness renders them fit patterns for imitation, and who are among the lights of our faith. Foremost I place Abraham, the father of all the faithful, and of 15 the holy seed, Gen. xvi. 1, &c. Jacob, chap. xxx. and, if I mistake not, Moses, Num. xii. 1. “for he had married [a Cushite, marginal translation, or] an Ethiopian woman.” It is not likely that the wife of Moses, who had been so often spoken of before by her proper name of Zipporah, should now 20 be called by the new title of a Cushite; or that the anger of Aaron and Miriam should at this time be suddenly kindled, because Moses forty years before had married Zipporah; nor would they have acted thus scornfully towards one whom the whole house of Israel had gone out to meet on her arrival 25 with her father Jethro. If then he married the Cushite during the lifetime of Zipporah, his conduct in this particular received the express approbation of God himself, who moreover punished with severity the unnatural opposition of

proximum pono Gideonem fide ac religione prætantissimum, Iudic. viii. 30, 31. Deinde Elcanam Levitam religiosissimum Samuelis patrem, qui tantum abfuit ut putaret se propter Bigamiam Deo esse minus gratum, ut duas uxores quotannis 5 ante ora Dei cum sacrificiis et cultu anniversario adduxerit; nec reprehensus inde, sed egregio auctus filio Samuele discessit, 1 Sam. ii. 10. omitto illos quamvis illustres viros, Calebum, 1 Chron. ii. 46, 48. *Issacharis posteros ad tricies sexies mille, qui multas habuerunt uxores et liberos*, cap. vii. 1, 4.

10 contra atque nostri hodie Europæi, qui desertos potius agros esse multis in locis sobolis inopia patiuntur: Et Manassen Iosephi filium v. 14. Venio ad Davidem prophetam, quo nemo mortalium dilector Deo; is non rebus prosperis inflatus, sed adversis pene oppressus, quo tempore in evolvenda lege Dei, 15 vitaque recte instituenda totum se fuisse tot Psalmis testatus est, duas uxores Michali addidit, 1 Sam. xxv. 42, 43. et postea, 2 Sam. v. 12, 13. *repertus est David Iehovam stabilivisse se in regem supra Israelem, et extollere regnum suum propter populum suum Israelem, et accepit David adhuc concubinas*

20 *et uxores*—. Videte quo argumento, quam honestis et sanctis cogitationibus adductus id fecerit, benignitatis nempe erga sc Dei propter populum suum: non vidit in illa prima institu-

Aaron and his sister. Next I place Gideon, that signal example of faith and piety, Judg. viii. 30, 31. and Elkanah, a rigid Levite, the father of Samuel; who was so far from believing himself less acceptable to God on account of his double
5 marriage, that he took with him his two wives every year to the sacrifices and annual worship, into the immediate presence of God; nor was he therefore reprobated, but went home blessed with Samuel, a child of excellent promise, 1 Sam. ii.
10. Passing over several other examples, though illustrious,
10 such as Caleb, 1 Chron. ii. 46, 48. vii. 1, 4. the sons of Issachar, in number "six and thirty thousand men, for they had many wives and sons," contrary to the modern European practice, where in many places the land is suffered to remain uncultivated for want of population; and also Manasseh, the
15 son of Joseph, 1 Chron. vii. 14. I come to the prophet David, whom God loved beyond all men, and who took two wives, besides Michal; and this not in a time of pride and prosperity, but when he was almost bowed down by adversity, and when, as we learn from many of the psalms, he was entirely
20 occupied in the study of the word of God, and in the right regulation of his conduct. 1 Sam. xxv. 42, 43. and afterwards,
2 Sam. v. 12, 13. "David perceived that Jehovah had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake: and David took him more
25 concubines and wives out of Jerusalem." Such were the motives, such the honorable and holy thoughts whereby he was influenced, namely, by the consideration of God's kindness towards him for his people's sake. His heavenly and prophetic

tione vir Divinus et propheta, quod nos talpæ acutius videre somniamus. neque vero in summo regni concilio asserere dubitavit, quam sancte, quamque honeste liberos in polygamia sibi genitos confideret cum ait, 1 Chron. xxviii. 5.

5 *atque ex omnibus filiis meis (multos enim filios dedit mihi Dominus).* Solomonem prætermitto, sapientissimum licet, quia modum videtur transiisse, cui tamen non datum est criminis quod plures duxisset uxores, sed quod alienigenas; 1 Reg. xi. 1. &c. et Neh. xiii. 26. Eius filius Roboamus, non

10 posteaquam deterior est factus, sed in illo triennio, dum adhuc in via Davidis ambulasse dicitur, 2 Chron. xi. 17, 21, &c. De rege Ioaso dictum est supra: cui non regia libido aut corrupti mores, sed Iehoiadæ summi sacerdotis, viri sapientissimi atque sanctissimi institutio atque auctoritas duas dedit uxores.

15 Quis credat tot summos viros vel inscientes per tot sæcula peccasse vel induratos; aut id Deum in suo populo fuisse passurum? valeat itaque sicubi alias, hic illa regula Theologis receptissima, *praxis sanctorum est interpres præceptorum.*

Coniugium ut felix faustumque sit, præcipue a Dei provi-

20 dentia dependet: Prov. xix. 14. *a Iehova est uxor intelligens.* et xviii. 22. *qui invenit uxorem, invenit bonum; et consecutus est benevolentiam ab Iehova.*

understanding saw not in that primitive institution what we in our blindness fancy we discern so clearly; nor did he hesitate to proclaim in the supreme council of the nation the pure and honorable motives to which, as he trusted, his children
5 born in polygamy owed their existence. 1 Chron. xxviii. 5. “of all my sons, for Jehovah hath given me many sons, he hath chosen,” &c. I say nothing of Solomon, notwithstanding his wisdom, because he seems to have exceeded due bounds; although it is not objected to him that he had taken
10 many wives, but that he had married strange women; 1 Kings xi. 1. Neh. xiii. 26. His son Rehoboam “desired many wives,” not in the time of his iniquity, but during the three years in which he is said to have walked in the way of David,
2 Chron. xi. 17, 21, 23. Of Joash mention has already been
15 made; who was induced to take two wives, not by licentious passion, or the wanton desires incident to uncontrolled power, but by the sanction and advice of a most wise and holy man, Jehoiada the priest. Who can believe, either that so many men of the highest character should have sinned through
20 ignorance for so many ages; or that their hearts should have been so hardened; or that God should have tolerated such conduct in his people? Let therefore the rule received among theologians have the same weight here as in other cases: “The practice of the saints is the best interpretation of the commandments.”

It is the peculiar province of God to make marriage prosperous and happy. Prov. xix. 14. “a prudent wife is from Jehovah.” xviii. 22. “whoso findeth a wife, findeth a good thing, and obtaineth favor of Jehovah.”

152 DE DOCTRINA CHRISTIANA

Parentum consensus siquidem supersunt, abesse non debet:
Exod. xxii. 17. *si plane renuit pater*—. Deut. vii. 3. *filiam tuam ne dato*—. Ier. xxix. 6. *accipite filiis vestris uxores*.

Coniugum autem mutuus consensus natura prior est et
5 potior: quos enim consensus mutuus non conciliat, inter eos nullus potest esse amor, nulla benevolentia, nullum igitur coniugium.

A consensu omnis etiam fraus removenda est: præsertim castitatis ut ratæ sint nuptiæ: Deut. xxii. 20, 21, 23. Iam
10 autem æstatem requiri maturam cuivis prudenti obvium est.

De incestu ad legem Dei referendum: Lev. xviii. Deut.
xxvii. non ad canones pontificios aut causidicorum scita: sed et ipse textus expendendus est, non torquendus; ultra quem sapere, insipientiæ profecto est superstitiones, et puritatis sane
15 spuriæ.

Religionis quoque est ducenda ratio, ut coniuges religione consentiant: et hoc de coniugio tum contrahendo tum etiam contracto sub lege quidem intelligebatur; Exod. xxxiv. 15, 16. Deut. vii. 3, 4. cum Ezræ x. 11. &c. et Neh. xiii. 23, 30.
20 Sub evangelio autem ne contrahatur quidem religione impar coniugium, æque cautum est: 1 Cor. vii. 39. *libera est, ut cui vult nubat, tantum in Domino*. 2 Cor. vi. 14. *ne impari*

The consent of parents, if living, should not be wanting. Exod. xxii. 17. "if his father utterly refuse to give her unto him—." Deut. vii. 3. "thy daughter thou shalt not give unto his son." Jer. xxix. 6. "take wives for your sons." But the mutual consent of the parties themselves is naturally the first and most important requisite; for there can be no love or good will, and consequently no marriage, without mutual consent.

In order that marriage may be valid, the consent must be free from every kind of fraud, especially in respect of chastity.
Deut. xxii. 20, 21, 23. It will be obvious to every sensible person that maturity of age is requisite.

The degrees of affinity which constitute incest are to be determined by the law of God, Lev. xviii. Deut. xxvii. and not by ecclesiastical canons or legal decrees. We are moreover to interpret the text in its plain and obvious meaning, without attempting to elicit more from it than it really contains. To be wise beyond this point, savors of superstitious folly, and a spurious preciseness.

It is also necessary that the parties should be of one mind in matters of religion. Under the law this precept was understood as applying to marriages already contracted, as well as to those in contemplation. Exod. xxxiv. 15, 16. Deut. vii. 3, 4. compared with Ezra x. 11, &c. and Neh. xiii. 23, 30. A similar provision was made under the gospel for preventing the contraction of any marriage where a difference of religious opinion might exist: 1 Cor. vii. 39. "she is at liberty to be married to whom she will, only in the Lord." 2 Cor. vi. 14. "be ye not unequally yoked together with unbelievers."

iugo—. contractum autem non statim dirimendum, si qua spes est infidelem lucrifaciendi: 1 Cor. vii. 12.

De cætero, qui talium coniugiorum sit exitus docent exempla primi mundi, Gen. vi. Solomonis, 1 Reg. xi. 1. &c.

5 Achabi, cap. xxi. 25. Iehosaphati, qui filio Ioramо uxorem ex Achabi filiabus dedit, 2 Reg. viii.

Forma coniugii in mutua coniugum benevolentia, amore, auxilio, solatio consistit, ut ipsa institutio seu definitio declarat.

Finis coniugii eadem prope cum forma est; fructus priorius, liberorum procreatio, Finis quodammodo posterior, post lapsum scilicet Adamum, libidinis remedium; 1 Cor. vii. 2.

Hinc coniugii præcepto non omnes obligantur: sed ii tantum qui extra coniugium caste et pudice vivere non queant:

15 Matt. xix. 11. *non omnes sunt capaces.*

Coniungium per se honestum est; nec ulli hominum ordini interdicitur: impie igitur papistæ a coniugio ministros ecclesiæ arcent; cuivis enim conceditur: Heb. xiii. 4. *coniugium honorabile in omnibus.* Gen. ii. 24. 1 Cor. ix. 5. *annon 20 habemus posttestatem*—. 1 Tim. iii. 2. *unius uxoris*—. et v. 4. *qui suæ domui*—.

In definitione coniugii genus est arctissima coniunctio; ne indissolubilis aut individua, ut alii idcirco volunt, quia adiicitur *erunt illi duo in carnem unam*, Matt. xix. 5. etenim

But if the marriage be already contracted, it is not to be dissolved, while any hope remains of doing good to the unbeliever. 1 Cor. vii. 12. For the rest, what kind of issue generally follows such marriages may be seen in the case of the 5 antediluvian world, Gen. vi. of Solomon, 1 Kings xi. 1, &c. of Ahab, xxi. 25. of Jehoshaphat, who gave his son Jehoram a wife of the daughters of Ahab, 2 Kings viii.

The *form* of marriage consists in the mutual exercise of benevolence, love, help, and solace between the espoused 10 parties, as the institution itself, or its definition, indicates.

The end of marriage is nearly the same with the form. Its proper fruit is the procreation of children; but since Adam's fall, the provision of a remedy against incontinency has become in some degree a secondary end. 1 Cor. vii. 2. Hence 15 marriage is not a command binding on all, but only on those who are unable to live with chastity out of this state. Matt. xix. 11. "all men cannot receive this saying."

Marriage is honorable in itself, and prohibited to no order of men; wherefore the Papists act contrary to religion in excluding the ministers of the church from this rite. Heb. xiii. 20 4. "marriage is honorable in all." Gen. ii. 24. 1 Cor. ix. 5. "have we not power to lead about a sister, a wife, as well as other apostles?" 1 Tim. iii. 2. "a bishop must be blameless, the husband of one wife." v. 4. "one that ruleth well his own 25 house, having his children in subjection."

Marriage, by its definition, is an union of the most intimate nature; but not indissoluble or indivisible, as some contend, on the ground of its being subjoined, Matt. xix. 5. "they two

illa verba, si recte attendimus, non plane indissolubile statuunt matrimonium, sed tantum non facile dissolvendum: ex institutione enim singulisque eius partibus rite observatis, pendet ea quæ sequitur de matrimonio non dissolvendo data sive præceptio, sive naturalis consequentia. Dicitur itaque, *idcirco relicturus est—: cruntque in carnem unam.* Nempe si ex institutione præcedente v. 18. et 20. uxor sit auxilium viro idoneum: id est, si benevolentia, si amor, auxilium, solatium, fides utrobique constet, quæ, ut omnes fatentur, forma ipsa 10 matrimonii est. Forma autem dissoluta, dissolvi revera matrimonium necessario sequitur.

Atqui urgent illo maxime dicto v. 6. *quod Deus coniunxit, homo ne separato.* Quid Deus coniunxerit, institutio ipsa coniugii clarissime docet. Coniunxit Deus quod sociabile est, 15 quod idoneum est, quod bonum est, quod honestum est; non gryphes equis, non quod turpe, quod miserum, quod infestum, quod calamitosum: hoc vis, aut temeritas, aut error, malusque genius, non Deus, coniunxit.

Malum itaque tam importunum atque intestinum quid est 20 cur non liceat amoliri?

Deinde nos non eos separare quos Deus institutione sua sanctissima coniunxit, sed quos ipse Deus lege sua non minus

shall be one flesh." These words, properly considered, do not imply that marriage is absolutely indissoluble, but only that it ought not to be lightly dissolved. For it is upon the institution itself, and the due observance of all its parts, that what follows respecting the indissolubility of marriage depends, whether the words be considered in the light of a command, or of a natural consequence. Hence it is said, "for this cause shall a man leave father and mother . . . and they two shall be one flesh"; that is to say, if, according to the nature of the institution as laid down in the preceding verses, Gen. ii. 18, 20. the wife be an help meet for the husband; or in other words, if good will, love, help, comfort, fidelity, remain unshaken on both sides, which, according to universal acknowledgment, is the *essential form* of marriage. But if the essential form be dissolved, it follows that the marriage itself is virtually dissolved.

Great stress, however, is laid upon an expression in the next verse; "what God hath joined together, let not man put asunder." What it is that God has joined together, the institution of marriage itself declares. God has joined only what admits of union, what is suitable, what is good, what is honorable; he has not made provision for unnatural and monstrous associations, pregnant only with dishonor, with misery, with hatred, and with calamity. It is not God who forms such unions but violence, or rashness, or error, or the influence of some evil genius. Why then should it be unlawful to deliver ourselves from so pressing an intestine evil? Further, our doctrine does not separate those whom God has joined to-

sancta separavit, quæ nunc non minus quam apud populum Dei antiquum valere debet. Nam quod perfectionem Christianam obiiciunt, perfectio non pœnis iudicariis cogenda, sed Christianis monitis hortanda solum est: tum duntaxat homo
5 separat, cum addendo ad legem Dei id quod lex non iubet, legis obtentu eos separat quos sibi visum est. Deus memine-
rint enim in lege sua sanctissima, iustissima, purissima, varias ob causas divortia non concessit modo, verum etiam partim sanxit, partim severissime iniunxit: Exod. xxi. 4, 10, 11.
10 Deut. xxi. 14. et xxiv. 1. Ezræ. x. 3. Neh. xiii. 23, 30.

At, inquiunt, *propter duritiam cordis*, Matt. xix. 8. At enim, inquam, Christus, tentantibus se Pharisæis, respondit apposite quidem, non ad totam tamen de divortiis quæstionem explicandam, sed ad arrogantiam, ut fere solet, Pharisæorum
15 reprimendam, laqueosque evitandos: respondit enim iis solum, qui ex Deut. xxiv. 1. docebant, quacunque de causa, dato tantum repudii libello, uxorem dimittere licere; ut ex hoc capite Matthæi liquet: v. 3. *licetne omnem ob causam?*

gether in the spirit of his sacred institution, but only those whom God has himself separated by the authority of his equally sacred law; an authority which ought to have the same force with us now, as with his people of old. As to Christian 5 perfection, the promotion of which is urged by some as an argument for the indissolubility of marriage, that perfection is not to be forced upon us by compulsion and penal laws, but must be produced, if at all, by exhortation and Christian admonition. Then only can man be properly said to dissolve a 10 marriage lawfully contracted, when, adding to the divine ordinance what the ordinance itself does not contain, he separates, under pretence of religion, whomsoever it suits his purpose. For it ought to be remembered that God in his just, and pure, and holy law, has not only permitted divorce on a 15 variety of grounds, but has even ratified it in some cases, and enjoined it in others, under the severest penalties, Exod. xxi. 4, 10, 11. Deut. xxi. 14. xxiv. 1. Ezra x. 3. Neh. xiii. 23, 30.

But this, it is objected, was "because of the hardness of their hearts," Matt. xix. 8. I reply, that these words of Christ, 20 though a very appropriate answer to the Pharisees who tempted him, were never meant as a general explanation of the question of divorce. His intention was, as usual, to repress the arrogance of the Pharisees, and elude their snares; for his answer was only addressed to those who taught from Deut. 25 xxiv. 1. that it was lawful to put away a wife for any cause whatever, provided a bill of divorcement were given. This is evident from the former part of the same chapter, v. 3. "is it lawful for a man to put away his wife for every cause?" not

non quo Moses hoc concesserit, nisi ob rem turpem in fœmina repartam, quæ amorem in fastidium converteret; sed quod multi rem turpem iniuria causati, libellos darent; quos lex cum redarguere non posset, tolerandos potius esse censuit,
5 licet corde duros, quam infelices nuptias non dirimendas; quandoquidem in iis tantum vitæ momentum vel beatæ vel miseræ positum esse iudicavit.

Nam si causas divortiorum sigillatim consideremus, non ob cordis duritiem, sed propter summam æquitatem et iustitiam sancita esse semper divortia reperiemus. primum illud Exod. xxi. 1, 2, 3, 4. *hæc sunt iudicia quæ propones iis. Quum emeris servum Hebræum—, septimo anno exibit in libertatem gratis. si maritus uxor is est, exibit quoque uxor eius cum eo. si dominus eius dedit ei uxorem, peperitque ei filios aut filias,*
15 *uxor ipsa cum natis suis erit domini ipsius, ille vero exibit solus corpore suo.* Quid potuit esse æquius? Lex hæc profecto duritiei cordis non cessit, sed potius obstitit; servum enim Hebræum, quantivis emptum, ultra septennium servire vetuit: et tamen herile ius maritali præposuit. Sic v. 10, 11. *si alteram*

for the sole reason allowed by Moses, namely, if “some uncleanness were found in her,” which might convert love into hatred; but because it had become a common practice to give bills of divorce, under the pretence of uncleanness, without just cause; an abuse which, since the law was unable to restrain it, he thought it advisable to tolerate, notwithstanding the hardness of heart which it implied, rather than to prevent the dissolution of unfortunate marriages, considering that the balance of earthly happiness or misery rested principally on this institution.

For, if we examine the several causes of divorce enumerated in the law, we shall find that wherever divorce was permitted, it was not in compliance with the hardness of the human heart, but on grounds of the highest equity and justice.

15 The first passage is Exod. xxi. 1–4. “these are the judgments which thou shalt set before them: if thou buy an Hebrew servant . . . in the seventh year he shall go out free for nothing . . . if he were married, then his wife shall go out with him: if his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master’s, and he shall go out by himself.” Nothing could be more just than this law, which, so far from conceding anything to the hardness of their hearts, rather restrained it; inasmuch as, while it provided against the possibility of any Hebrew, at whatever price he might have been purchased, remaining more than seven years in bondage, it at the same time established the claim of the master as prior to that of the husband. Again, v. 10, 11. “if he take him

acceperit sibi, alimentum eius, operimentum eius, statum tempus eius ne diminuito. Quod si tria ista non fecerit ei, tum exito gratis absque pecunia. Quis non summam humanitatem, summam æquitatem huius legis videt, qua non marito 5 ceditur ob duritatem cordis uxorem repudiare, sed uxori conceditur, æquissimam ob causam, inhumanum ac durum relinquare maritum. Deinde Deut. xxi. 13, 14. permissum est iure belli ac dominii captivam vel ducere, vel ductam repudiare; duritiae cordis non est permissum ut repudiatam vel venderet 10 vel quæstui haberet. Tertius locus est Deut. xxiv. 1. si duxerit quis uxorem, maritusque fuerit eius, eritque ut non inveniat gratiam in oculis eius, quia invenit in ea nuditatem rei, sive rem turpem, scribet ei libellum repudii, tradetque in manum eius, dimittetque eam domo sua. Hic, si causa vera est, non 15 facta, quæ potest esse cordis durities? Si enim Deus eo animo atque consilio dedit in principio uxorem viro, ut esset ei auxilio, solatio, oblectationi, quod ex ipsa institutione patet, sane si eiusmodi reperta est, id quod sæpe accidit, ut dolori potius, dedecori, fraudi, pesti, calamitati sit, cur Deo putemus displicere, si talem repudiamus? equidem non ei cordis duritatem attribuerim, qui talem dimiserit, sed ei dura ilia, qui 20

another wife, her food, her raiment, and her duty of marriage shall he not diminish: and if he do not these three unto her, then shall she go out free without money." This law is remarkable for its consummate humanity and equity; for while
5 it does not permit the husband to put away his wife through the mere hardness of his heart, it allows the wife to leave her husband on the most reasonable of all grounds, that of inhumanity and unkindness. Again, Deut. xxi. 13, 14. it was permitted by the right of war, both to take a female captive to
10 wife, and to divorce her afterwards; but it was not conceded to the hardness of their hearts, that she should be subsequently sold, or that the master should derive any profit from the possession of her person as a slave.

The third passage is Deut. xxiv. 1. "when a man hath
15 taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house." There is no room here for the charge of hardness of heart, supposing
20 the cause alleged to be a true, and not a fictitious one. For since, as is evident from the institution itself, God gave a wife to man at the beginning to the intent that she should be his help and solace and delight, if, as often happens, she should eventually prove to be rather a source of sorrow, of disgrace,
25 of ruin, of torment, of calamity, why should we think that we are displeasing God by divorcing such a one? I should attribute hardness of heart rather to him who retained her, than to him who sent her away under such circumstances;

retinere possit: nec ego solus attribuerim, sed ipse Solomon vel ipse potius Dei spiritus per Solomonem loquutus; Prov. xxx. 21, 23. *sub tribus commovet terra; etiam sub quatuor, quæ non potest ferre*—: *sub exosa cum maritatur*—. contra 5 Eccl. ix. 12. *cum uxore quam amas, frui vita iuberis omnibus diebus vita fragilis tua; quippe quam dedit tibi Deus; quam amaris nimirum, non quam oderis; itaque Mal. ii. 16. qui odit, vel, quia odit, dimittat*, ut omnes ante Iunium interpretantur. Hanc itaque legem videtur et tulisse per Mosen et 10 recitasse per prophetam Deus, non tam ut virorum duritiei quicquam permetteret, quam ut miseras uxores duritie, si ita accidisset, virorum eriperet. Quæ enim durities, quam amare suo merito non possis, eam honeste ac liberaliter dimittere? non amatam nec iniuria neglectam, fastiditam, exosam, ser- 15 vitutis gravissimæ sub iugo (tale enim est coniugium si abest amor) a viro neque amante neque amico acerbissima lege retineri, ea demum durities est omni divortio durior. Dedit

and not I alone, but Solomon himself, or rather the Spirit of God itself speaking by the mouth of Solomon, Prov. xxx. 21,
23. “for three things the earth is disquieted, and for four
which it cannot bear; for an odious woman when she is mar-
ried—.” On the contrary, Eccles. ix. 9. “live joyfully with
the wife whom thou lovest all the days of the life of thy van-
ity, which he hath given thee”; the wife therefore “which he
hath given thee” is she “whom thou lovest,” not she whom
thou hatest: and thus Mal. ii. 16. “whoever hateth,” or, “be-
cause he hateth, let him dismiss her,” as all before Junius
explain the passage. God therefore appears to have enacted
this law by the mouth of Moses, and reiterated it by that of
the prophet, with the view, not of giving scope to the hard-
heartedness of the husband, but of rescuing the unhappy wife
from its influence, wherever the case required it. For there
is no hard-heartedness in dismissing honorably and freely her
whose own fault it is that she is not loved. That one who is
not beloved, who is, on the contrary, deservedly neglected,
and an object of dislike and hatred; that a wife thus situated
should be retained, in pursuance of a most vexatious law,
under a yoke of the heaviest slavery (for such is marriage
without love) to one who entertains for her neither attach-
ment nor friendship, would indeed be a hardship more
cruel than any divorce whatever. God therefore gave laws of
divorce, in their proper use most equitable and humane; he
even extended the benefit of them to those whom he knew
would abuse them through the hardness of their hearts, think-
ing it better to bear with the obduracy of the wicked, than to

igitur leges divortii Deus non abutentibus quidem iustissimas, æquissimas, humanissimas; necnon iis etiam permisit, quos tamen sciebat, ad duritiem cordis esse abusuros: satius esse iudicans improborum duritiam tolerare, quam proborum calamitati, immo ipsius institutioni laboranti, non subvenire; ne illa pro divino beneficio misericordiarum omnium acerbissima redderetur. Quartus et Quintus locus Ezrae x. 3. Neh. xiii. 23, 30. non ob duritiam cordis divortia concedunt, sed ob religionis rationes sanctissimas severe præscribunt. Qua autem 10 auctoritate? Nam ipsi certe legis novæ latores non erant: qua igitur nisi legis Mosaica? at lex Mosaica tale matrimonium nusquam iubet dissolvere, sed vetat contrahere, Exod. xxxiv. 15, 16. Deut. vii. 3, 4. unde sic disserebant; quod matrimonium non debuit contrahi, debet dirimi. Ex quo illud vulgo 15 dictum quam sit ineptum perspicitur: quod fieri non debuit, factum valet.

Cedit ergo coniugium religioni; cedit, ut supra, iuri herili; ius autem maritale cum iure herili et ex locis scripturaræ supra 20 allatis, et ex iure passim civili et Gentium, idem propemodum esse constat: cedit denique naturali turpis cuiusvis rei aver- sationi aut veræ antipathiæ cui resisti non potest; cordis tamen duritiæ, siquidem ea tanquam finis unicus aut primarius illius

refrain from alleviating the misery of the righteous, or suffer the institution itself to be subverted, which, from a divine blessing, was in danger of becoming the bitterest of all calamities.

- 5 The two next passages, Ezra x. 3. and Neh. xiii. 23, 30. do not merely tolerate divorce on account of the people's hardness of heart, but positively command it for the most sacred religious reasons. On what authority did these prophets found their precept? They were not the promulgators of a new law;
- 10 the law of Moses alone could be their warrant. But the law of Moses nowhere commands the dissolution of marriages of this kind; it only forbids the contracting of such: Exod. xxxiv. 15, 16. Deut. vii. 3, 4. whence they argued, that the marriage which ought never to have been contracted, ought, if 15 contracted, to be dissolved. So groundless is the vulgar maxim, that what ought not to have been done, is valid when done.

Marriage therefore gives place to religion; it gives place, as has been seen, to the right of a master; and the right of a husband, as appears from the passages of Scripture 20 above quoted, as well as from the whole tenor of the civil law, and the custom of nations in general is nearly the same as that of the master. It gives way, finally, to irresistible antipathies, and to that natural aversion with which we turn from whatever is unclean; but it is nowhere represented as giving way to hardness of heart, if this latter motive be really alleged as the sole or principal reason for enacting the law. This appears still more evidently from Deut. xxii. 19. "because he hath brought up an evil name upon a

legis ferendæ statuitur, nusquam cedit. Id planius fit Deut. xxii. 19. *eo quod protulit famam malam contra virginem Israelis, erit ei in uxorem, ne potest dimittere eam omnibus diebus suis.* et v. 29. *esto illi in uxorem; quod compresserit* 5 *eam, ne potest dimittere eam omnibus diebus suis.* Hic si compressoris duritiæ compressam ab se virginem, si infamatoris duritiæ infamatam ab se uxorem dimittere volentis, lex Mosaica non cessit, cur ob rem turpem aversantis cessisse soli duritiæ credetur? abutentium itaque hac lege Christus, Pharisæorum nempe et similium duritiam exprobravit, cum ait ad duritiam cordis vestri permisit vobis dimittere uxores vestras; non illam legem aut eius usum legitimum abrogavit: dicit enim, Mosen ad duritiam cordis permisisse, non male aut inique permisisse: Nam et tota fere lex forensis hoc modo 15 ad duritiam cordis est data. Quocirca Paulus increpat fratres, 1 Cor. vi. 6, quod omnino ea uterentur: nec idcirco abrogatam; neque continuo abrogandam eam esse inde argumentatur. Quanto minus quod lex infirmitati hominum vel iure

virgin of Israel, she shall be his wife; he may not put her away all his days"; and v. 29. "she shall be his wife, because he hath humbled her; he may not put her away all his days." Now if the law of Moses did not give way to his hardness of heart
5 who was desirous of putting away the virgin whom he had humbled, or to his who was willing to put away the wife against whom he had brought up an evil report, why should we imagine that it would give way to his alone who was averse from uncleanness, supposing that such aversion could prop-
10 erly be included under the definition of hardness of heart? Christ therefore reproves the hardness of heart of those who abused this law, that is, of the Pharisees and others, when he says, "on account of the hardness of your hearts he permitted you to put away your wives"; but he does not abrogate the law
15 itself, or the legitimate use of it; for he says that Moses permitted it on account of the hardness of their hearts, not that he permitted it wrongfully or improperly. In this sense almost the whole of the civil law might be said to have been given on account of the hardness of their hearts; whence St. Paul re-
20 proves the brethren, 1 Cor. vi. 6. because they had recourse to it, though no one argues from hence that the civil law is, or ought to be abrogated. How much less then can any one who understands the spirit of the Gospel believe, that this latter denies what the law did not scruple to concede, either
25 as a matter of right or of indulgence, to the infirmity of human nature?

The clause of the eighth verse, "from the beginning it was not so," means nothing more than what is more clearly inti-

permisit, vel indulxit, id evangelium denegare, quis credat,
qui evangelium, quid sit, intelligit?

Illud autem, *ab initio non sic fuisse*, v. 8. quid aliud sibi
vult, nisi hoc duntaxat, quod v. 4. planius dixerat, *opificem*
5 *ab initio fecisse*; id est, non in eum finem initio institutum
a Deo fuisse matrimonium, ut divelleretur, ne morte quidem;
mors enim nondum erat, adeoque nec peccatum: Sin alterius
culpa violatum fuisse; et morte divellendum necessitas do-
cuit, et saepe ante mortem ipsa ratio. Quo alio ab initio non
10 fuerit sic, nulla ætas aut memoria post lapsum hominem tra-
didit. Certe ab initio fidei nostræ, pater ipse fideliū Abra-
hamus contentiosam ac turbulentam uxorem Hagaram, auc-
tore etiam Deo, dimisit. Gen. xxi. 10, 12, 14.

Et ipse Christus, v. 9. propter causam fornicationis divor-
15 tium concessit: id quod non potuit, si Deus quoscunque
matrimonii semel vinculo coniunctos nunquam postea sepa-
randos, coniunxisset. Fornicationis autem vox si ad orientalium
normam linguarum exigatur, non adulterium solum
significabit, sed vel quicquid *res turpis aliqua* dicitur, vel rei
20 defectus quæ in uxore merito requiri potuit, Deut. xxiv. 1.
(ut cum primis Seldenus in Uxore Hebræa multis Rabbino-
rum testimoniis demonstravit) vel quicquid amori, fidelitati,

mated above in the fourth verse, “he which made them at the beginning, made them male and female”; namely, that marriage in its original institution was not capable of being dissolved even by death, for sin and death were not then in existence. If however the purpose of the institution should be violated by the offence of either, it was obvious that death, the consequence of that offence, must in the course of things dissolve the bond; and reason taught them that separation must frequently take place even before that period. No age or record, since the fall of man, gives a tradition of any other “beginning” in which “it was not so.” In the earliest ages of our faith, Abraham himself, the father of the faithful, put away his contentious and turbulent wife Hagar by the command of God, Gen. xxi. 10, 12, 14.

15 Christ himself, v. 9. permitted divorce for the cause of fornication; which could not have been, if those whom God had once joined in the bands of matrimony were never afterwards to be disunited. According to the idiom of the eastern languages, however, the word fornication signifies, not adultery 20 only, but either what is called “any unclean thing,” or a defect in some particular which might justly be required in a wife, Deut. xxiv. 1. (as Selden was the first to prove by numerous testimonies in his *Uxor Hebreæa*) or it signifies whatever is found to be irreconcilably at variance with love, or 25 fidelity, or help, or society, that is, with the objects of the original institution; as Selden proves, and as I have myself shown in another treatise from several texts of Scripture. For it would have been absurd, when the Pharisees asked, whether

auxilio, societati, id est, primæ institutioni pertinaciter contrarium, ut nos alias ex aliquot scripturæ locis et Seldenus idem docuit, reperitur. hoc etiam ridiculo affine esset, percontantibus Pharisæis, num liceret omnem ob causam dimittere uxorem, respondere, nisi propter adulterium id non licere; cum omnes iam scirent non licere modo sed oportere etiam adulteram dimittere, idque non ad divortium sed ad mortem. Fornicatio igitur quam adulterium multo latius hoc loco interpretanda est. ex multis scripturæ locis ostendit primarius ille Iudic. xix. 2. *fornicata est in eum*; non adulterando, tum enim ad patrem confugere non esset ausa; sed pervicaciter adversus maritum se gerendo. Alioqui nec Paulus propter infidelis discessum concedere divortium potuisset, nisi hæc fornicationis quædam species esset. Neque enim interest, quod infidelis hic sit, cum familiam quæ deserit, *infideli sit peior*, 1 Tim. v. 8. Quid autem vel naturæ vel institutioni primæ convenientius esse potest, quam ut quos amor et auxilium vitæ atque honestas coniunxit, eos odium et inimicitia implacabilis aut turpitudo alterius si interveniat dirimeret? Deus itaque hominibus natura perfectis, ante peccatum quidem, indissolubile coniugium in paradiso instituit, lapsis dissoluble necessario lege naturæ, lege Mosaica non improbante

- it was allowable to put away a wife for every cause, to answer, that it was not lawful except in case of adultery, when it was well known already to be not only lawful but necessary to put away an adulteress, and that not by divorce, but by death.
- 5 Fornication, therefore, must be here understood in a much wider sense than that of simple adultery, as is clear from many passages of Scripture, and particularly from Judg. xix. 2. "his concubine played the whore against him"; not by committing adultery, for in that case she would not have dared
- 10 to flee to her father's house, but by refractory behavior towards her husband. Nor could St. Paul have allowed divorce in consequence of the departure of an unbeliever, unless this also were a species of fornication. It does not affect the question, that the case alluded to is that of a heathen; since whoever
- 15 deserts her family "is worse than an infidel," 1 Tim. v. 8. Nor could anything be more natural, or more agreeable to the original institution, than that the bond which had been formed by love, and the hope of mutual assistance through life, and honorable motives, should be dissolved by hatred
- 20 and implacable enmity, and disgraceful conduct on either side. For man, therefore, in his state of innocence in Paradise, previously to the entrance of sin into the world, God ordained that marriage should be indissoluble; after the fall, in compliance with the alteration of circumstances, and to prevent
- 25 the innocent from being exposed to perpetual injury from the wicked, he permitted its dissolution; and this permission forms part of the law of nature and of Moses, and is not disallowed by Christ. Thus every covenant, when originally con-

Christo, concessit, ne innocens nocentis iniuriis perpetuis ob*iiceretur.* Sic omne fœdus perpetuum, omnis fere pactio institutione quidem indissolubilis est; perfidia tamen partis alterutrius protinus dirimitur: cur solius coniugii alia ratio esse
5 debeat, nihil solide affirmari hactenus potuit. præsertim cum apostolus liberet fratrem vel sororem, non in causa desertonis tantum, sed *in eiusmodi rebus*, id est, quæcunque indignum servitutem pariunt: 1 Cor. vii. 15. *non est servituti subiectus frater aut soror in causis huiusmodi: sed in pace vel ad*
10 *pacem vocavit nos Deus:* non ergo ut perpetuis discordiis et vexationibus conflictemur. ad pacem enim et libertatem, non ad matrimonium vocamur; multo minus ad infelicitis matrimoniī perpetuam discordiam et servitutis pistrinum, libero
15 homine Christiano præsertim indignum, siquidem apostolus recte monet. Sane Christus nec sustulisse ex lege Mosaica putandus est quicquam in quo charitas erga miseros atque afflictos versari possit; neque hic iudicali lege aliud quiddam longe severius sanxisse; sed notato legis illius abusu, monendo solum, ut in cæteris mandatis evangelicis, quid sit perfectissimum,
20 non cogendo præcepisse, qui partes est iudicis ab se

cluded, is intended to be perpetual and indissoluble, however soon it may be broken by the bad faith of one of the parties; nor has any good reason yet been given why marriage should differ in this respect from all other compacts; especially since

5 the apostle has pronounced that “a brother or a sister is not under bondage,” not merely in a case of desertion, but “in such cases,” that is, in all cases that produce an unworthy bondage. 1 Cor. vii. 15. “a brother or a sister is not under bondage in such cases, but God hath called us in peace,” or

10 “to peace”: he has not therefore called us to the end that we should be harassed with constant discord and vexations; for the object of our call is peace and liberty, not marriage, much less perpetual discord and the slavish bondage of an unhappy union, which the apostle declares to be above all things un-

15 worthy of a free man and a Christian. It is not to be supposed that Christ would expunge from the Mosaic law any enactment which could afford scope for the exercise of mercy towards the wretched and afflicted, or that his declaration on the present occasion was intended to have the force of a

20 judicial decree, ordaining new and severer regulations on the subject; but that, having exposed the abuses of the law, he proceeded after his usual manner to lay down a more perfect rule of conduct, disclaiming on this, as on all other occasions, the office of a judge, and inculcating truth by simple admonition, not by compulsory decrees. It is therefore a most flagrant

25 error to convert a gospel precept into a civil statute, and enforce it by legal penalties.

It may perhaps be asked, if the disciples understood Christ

semper longissime amolitus. Errant igitur omnium vehementissime qui hæc præcepta Christi evangelica in edicta magistratum civilia pertrahunt.

Dicit aliquis, si Christus nihil novum ac severius solito statuere de divortiis visus est, cur est discipulis tam male satisfactum, ut dicerent v. 10. *si ita est causa hominis cum uxore, non expedit uxorem ducere?* Respondeo, mirum non esse, discipulos, eorum temporum doctrina imbutos, idem sensisse de divortiis quod Pharisæi sensissent: novum proinde iis 10 atque grave fuisse visum, non omni de causa, dato modo repudii libello, uxorem dimittere licere.

Postremo, in hoc unum argumentum omnia summatim conferam: propter summum finem et formam matrimonii violatam dissolvi posse matrimonium omnes concedunt: 15 quam rationem esse aiunt plerique cur ob adulterium solum Christus divortium concesserit? Atqui summus finis et forma ipsa matrimonii non est torus, sed amor coniugalis et auxilium vitæ mutuum; ut plerique omnes fatentur. Ista enim est matrimonii forma summusque finis cuius solius in ipsa institutione fit mentio. Societatis autem iucundæ quæ solitudini contraria est, et auxilii coniugalis, quod in amore solo viget, potius quam tori aut procreationis quæ cum odio esse potest, 20 in institutione facta est mentio: amor ergo coniugalis, ipso

as promulgating nothing new or more severe than the existing law on the subject of divorce, how it happened that they were so little satisfied with his explanation, as to say, v. 10. “if the case of the man be so with his wife, it is not good to 5 marry?” I answer, that it is no wonder if the disciples, who had imbibed the doctrines of their time, thought and felt like the Pharisees with regard to divorce; so that the declaration of our Lord, that it was not lawful to put away a wife for every cause, only having given her a writing of divorcement, must 10 have appeared to them a new and hard saying.

The whole argument may be summed up in brief as follows. It is universally admitted that marriage may lawfully be dissolved, if the prime end and form of the institution be violated; which is generally alleged as the reason why Christ 15 allowed divorce in cases of adultery only. But the prime end and form of marriage, as almost all acknowledge, is not the nuptial bed, but conjugal love, and mutual assistance through life; for that must be regarded as the prime end and form of a rite, which is alone specified in the original institution. 20 Mention is there made of the pleasures of society, which are incompatible with the isolation consequent upon aversion, and of conjugal assistance, which is afforded by love alone; not of the nuptial bed, or of the production of offspring, which may take place even without love: from whence it is evident that 25 conjugal affection is of more importance and higher excellence than the nuptial bed itself, and more worthy to be considered as the prime end and form of the institution. No one can surely be so base and sensual as to deny this. The very

toro antiquior et potior longeque dignior, qui matrimonii forma summusque finis habeatur. Hoc ita esse quis tam prono tamque porcino animo est quin fateatur? tori enim violatio gravis idcirco est, quia pacem et amorem violat. propter 5 amorem igitur et pacem perpetuo dissidio atque discordia violatam, concedendum potius divortium est, quam propter adulterium: sicut et ipse Christus concessit, cum fornicationem non tam adulterium quam perpetuam uxoris inimici-
tiam, perfidiam, inobedientiam ex manifesta animi potius 10 quam corporis alienatione significare certissimum sit, supraque demonstratum. Quid quod vulgaris illa de excepto solum adulterio perversa interpretatio, dum legem asserere conatur, dissolvit: lex enim Mosaica non dimittendam adul-
teram, sed in iudicium ducendam, et morte multandam sanxit.

CAPUT XI.

DE LAPSU PRIMORUM PARENTUM
ET DE PECCATO.

PROVIDENTIA Dei lapsum hominis respiciens cum in peccato eius et miseria inde consecuta cernitur, tum in eius restitutione.

PECCATUM, uti ab ipso Apostolo definitur, est *ἀνομία*, seu legis transgressio, 1 Ioan. iii. 4.

20 Legis nomine primario hic intelligitur, illa hominis menti insita et innata: deinde illa ore Dei prolata; Gen. ii. 17. *de*

cause which renders the pollution of the marriage bed so heavy a calamity, is, that in its consequences it interrupts peace and affection; much more therefore must the perpetual interruption of peace and affection by mutual differences and unkindness be a sufficient reason for granting the liberty of divorce. And that it is such, Christ himself declares in the above passage; for it is certain, and has been proved already, that fornication signifies, not so much adultery, as the constant enmity, faithlessness, and disobedience of the wife, arising 10 from the manifest and palpable alienation of the mind, rather than of the body. Not to mention, that the common, though false interpretation, by which adultery is made the sole ground of divorce, so far from vindicating the law, does in effect abrogate it; for it was ordained by the law of Moses, not that 15 an adulteress should be put away, but that she should be brought to judgment, and punished with death.

CHAPTER XI.

OF THE FALL OF OUR FIRST PARENTS, AND OF SIN.

THE Providence of God as regards the fall of man, is observable in the sin of man, and the misery consequent upon it, as well as in his restoration.

20 SIN, as defined by the apostle, is *ἀνομία*, or “the transgression of the law,” 1 John iii. 4.

By the law is here meant, in the first place, that rule of conscience which is innate, and engraven upon the mind of

isto ne comedito: nam lex per Mosen scripta longe posterior fuit: de qua Rom. ii. 12 quicunque sine lege peccaverunt, sine lege quoque peribunt:

PECCATUM est vel OMNIUM HOMINUM COMMUNE vel CUIUS-

5 QUE PROPRIUM.

OMNIUM COMMUNE, QUOD ABIECTA PRORSUS OBEDIENTIA, FRUCTUQUE VETITÆ ARBORIS DEGUSTATO, PRIMI PARENTES ATQUE IN IIS OMNES EORUM POSTERI COMMISERUNT.

PRIMI PARENTES: Gen. iii. 6. *accepit mulier de fructu, et comedit, et dedit viro, qui comedit.* hinc i Tim. ii. 14. *Adam non fuit seductus, sed mulier seducta, causa transgressionis fuit.* Peccatum hoc primum ab instigatione diaboli fuit, ut ex gesta re constat Gen. iii. et i Ioan. iii. 8. *qui facit peccatum, ex diabolo est; quoniam a principio diabolus peccat.* Deinde a 15 natura ipsa hominis non immutabili profectum, ex qua ille, sicut antea diabolus, *in veritate non persstitit,* Ioan. viii. 44. neque suam originem servavit, sed domicilium reliquit, Iudæ 6. et si quis attentius paulo animadvertat, atrocissimum, et totius legis transgressionem haud iniuria dixerit. Sub hoc 20 enim quid non perpetravit homo, credulitate in Satanam, in-

man; secondly, the special command which proceeded out of the mouth of God (for the law written by Moses was long subsequent), Gen. ii. 17. "thou shalt not eat of it." Hence it is said, Rom. ii. 12. "as many as have sinned without law, 5 shall also perish without law."

Sin is distinguished into THAT WHICH IS COMMON TO ALL MEN, and THE PERSONAL SIN OF EACH INDIVIDUAL.

THE SIN WHICH IS COMMON TO ALL MEN IS THAT WHICH OUR FIRST PARENTS, AND IN THEM ALL THEIR POSTERITY COMMITTED, 10 WHEN, CASTING OFF THEIR OBEDIENCE TO GOD, THEY TASTED THE FRUIT OF THE FORBIDDEN TREE.

OUR FIRST PARENTS. Gen. iii. 6. "the woman took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Hence 1 Tim. ii. 14. "Adam was not deceived, but the woman being deceived, was in the transgression." This sin originated, first, in the instigation of the devil, as is clear from the narrative in Gen. iii. and from 1 John iii. 8. "he that committeth sin is of the devil, for the devil sinneth from the beginning." Secondly, in the liability to fall 20 with which man was created, whereby he, as the devil had done before him, "abode not in the truth," John viii. 44. nor "kept his first estate, but left his own habitation," Jude 6. If the circumstances of this crime are duly considered, it will be acknowledged to have been a most heinous offence, and a 25 transgression of the whole law. For what sin can be named, which was not included in this one act? It comprehended at once distrust in the divine veracity, and a proportionate credulity in the assurances of Satan; unbelief; ingratitude; dis-

credulitate in Deum iuxta damnandus, infidelis, ingratus, inobsequens, gulosus, uxorius hic, mariti illa inobservantior, uterque suæ prolis, totius generis humani, parricida, fur, et alieni raptor, sacrilegus, fallax, divinitatis insidiosus, et in-
 5 dignus affectator, superbus, arrogans. Unde Eccl. vii. 29.
Deus fecit hominem rectum, ipsi autem quæsiverunt ratio-
cinia plurima. et illud Iacob. ii. 10. *quisquis totam legem*
servaverit, in uno autem impegerit, damnas factus est omnium.

ATQUE IN IIS OMNES EORUM POSTERI: iudicantur enim in iis
 10 et condementur, etiam nondum nati Gen. iii. 16. &c. ergo
 in iis quidem certe etiam tum peccarunt. Rom. v. 12. *per*
unum hominem peccatum in mundum introiit. v. 15. *illus*
unius offensa multi mortui sunt. et 16. *iudicium est ex una*
offensa ad condemnationem. et 17. *per unam offensam mors*
 15 *regnavit per unum.* et 18. *per unam offensam in omnes.* et
 19. *per inobedientiam unius, peccatores multi.* 1 Cor. xv. 22.
in Adamo omnes moriuntur. ergo certe in Adamo peccarunt.

Adamus enim communis omnium parens et caput sicut in
 födere, sive mandata accipiendo, ita etiam in defectione pro
 20 universa gente humana stetit aut lapsus est; quemadmodum
in Abrahamo decimatus est etiam ipse Levi—, dum is adhuc
in lumbis proavi erat. Heb. vii. 9, 10. *fecit autem Deus ex*

obedience; gluttony; in the man excessive uxoriousness, in the woman a want of proper regard for her husband, in both an insensibility to the welfare of their offspring, and that offspring the whole human race; parricide, theft, invasion of the rights of others, sacrilege, deceit, presumption in aspiring to divine attributes, fraud in the means employed to attain the object, pride, and arrogance. Whence it is said, Eccles. vii. 29. "God hath made man upright, but they have sought out many inventions." James ii. 10. "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

AND IN THEM ALL THEIR POSTERITY; for even such as were not then born are judged and condemned in them, Gen. iii. 16, &c. so that without doubt they also sinned in them, and at the same time with them. Rom. v. 12. "by one man sin entered into the world." v. 15. "through the offence of one many be dead"; and v. 16. "the judgment was by one to condemnation"; v. 17. "by one man's offence death reigned by one"; and v. 18. "by the offence of one man judgment came upon all men to condemnation"; and v. 19. "by one man's disobedience many were made sinners." 1 Cor. xv. 22. "in Adam all die"; undoubtedly therefore all sinned in Adam. For Adam being the common parent and head of all, it follows that, as in the covenant, that is, in receiving the commandment of God, so also in the defection from God, he either stood or fell for the whole human race; in the same manner as "Levi also payed tithes in Abraham, whilst he was yet in the loins of his father," Heb. vii. 9, 10. "he hath made of one blood all nations of men," Acts xvii. 26. For if all did

uno Adami sanguine totam gentem hominum, Act. xvii. 26.
 certe si non omnes in Adamo peccarunt, cur omnium ab eius
 lapsu conditio facta deterior est? Respondent moderni qui-
 dam, physica illa imminutio, non moralis fuit. At inquam,
 5 insontes non minus iustum fuit perfectione sua physica quam
 multare; præsertim cum in hanc, id est, in mores tam potenter
 agat.

Hæc autem non solum perpetua divinæ iustitiæ ratio est,
 verum etiam ius vetustissimum apud omnes gentes Deorum-
 10 que religiones, ut qui rem sacram violasset, (sacra autem erat
 arbor ista) non ipse solum, sed omnis etiam progenies eius
 piacularis et devota fieret.

Sic in diluvio, sic in Sodomorum conflagratione, Chorachi
 interitu, Num. xvi. 27, 32. Acanis supplicio, Ios. vii. 24, 25.
 15 Hiericuntis excidio infantes peccata patrum luerunt, iumenta
 etiam cum dominis internecioni devovebantur, Ios. vi. 21.
 Sic Eli sacerdotis posteri, 1 Sam. ii. 31, 33, 36. et factæ cædis
 Gibeonitarum a Saule eius quoque filii pœnas pependerunt,
 2 Sam. xxi. 1. &c.

20 Hanc suam iustitiam declarat Deus, Exod. xx. 5. *visitans*
iniquitatem patrum in filios, in nepotes et abnepotes, in eos
qui odio prosequuntur me. Num. xiv. 33. *filii vestri pascen-*
tes in deserto 40 annos, ferent pœnam scortationum vestra-
rum; nempe ipsi non insontes: quam huius iustitiæ rationem

not sin in Adam, why has the condition of all become worse since his fall? Some of the modern commentators reply, that the deterioration was not moral, but physical. To which I answer, that it was as unjust to deprive the innocent of their physical, as of their moral perfection; especially since the former has so much influence on the latter, that is, on the practical conduct of mankind.

It is, however, a principle uniformly acted upon in the divine proceedings, and recognized by all nations and under all religions from the earliest period, that the penalty incurred by the violation of things sacred (and such was the tree of knowledge of good and evil) attaches not only to the criminal himself, but to the whole of his posterity, who thus become accursed and obnoxious to punishment. It was thus in the deluge, and in the destruction of Sodom; in the swallowing up of Korah, Num. xvi. 27-32. and in the punishment of Achan, Josh. vii. 24, 25. In the burning of Jericho the children suffered for the sins of their fathers, and even the cattle were devoted to the same slaughter with their masters, Josh. vi. 21. A like fate befell the posterity of Eli the priest, 1 Sam. ii. 31, 33, 36. and the house of Saul, 2 Sam. xxi. 1, &c. because their father had slain the Gibeonites.

God declares this to be the method of his justice, Exod. xx. 5. "visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me." Num. xiv. 33. "your children shall wander in the wilderness forty years, and bear your whoredoms"; they themselves, however, not being guiltless. He himself explains the prin-

ipse explicat Deus; Lev. xxvi. 39. *tabescentes propter iniquitatem suam, etiamque propter iniquitatem patrum suorum.* 2 Reg. xvii. 14. *obduraverant cervices suas ut maiores cervices suas.* et Ezech. xviii. 4. *en, omnes animæ meæ sunt, æque*
5 *anima patris atque anima filii meæ sunt: anima quæ peccat, ipsa morietur.* de infantibus solvit, quod omnes animæ Dei sunt, ex parentibus tamen peccatoribus, quosque vidit Deus parentum similes fuisse evasuros; de cæteris, quod nemo perit, nisi qui ipse peccat. Itaque Agag populusque eius peccata
10 patrum luerunt annis post quadringentis quam illi Israelitas fugientes ex Ægypto in itinere vexaverant, 1 Sam. xv. 2, 3; ipsi tamen haud insolentes, v. 33. et Hosea rex Israel patribus melior, idolatriæ tamen gentilitiæ reus, cum patrum causa tum sua dat poenas regno exutus, 2 Reg. xvii. 2, 3, 4. Sic
15 Manassis peccata in posteros redundarunt; ipsos tamen haud innocentes cap. xxiii. 26. *propter omnia irritamenta, quibus irritaverat eum Manasses, cum Ier. xxv. 3, 4. &c. a decimo tertio anno Iosiae regis Ichudæ usque in diem hunc fuit verbum Ichovæ ad me: quod elocutus sum vobis inde a diluculo in-*

ciple by which this justice is regulated, Lev. xxvi. 39. "they that are left of you shall pine away in their iniquity . . . and also in the iniquities of their fathers shall they pine away with them." 2 Kings xvii. 14. "they hardened their necks, like 5 to the necks of their fathers." Ezek. xviii. 4. "behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die." The difficulty is solved with respect to infants, by the consideration that all souls belong to God; that these, though guiltless of actual sin, 10 were the offspring of sinful parents, and that God foresaw that, if suffered to live, they would grow up similar to their parents. With respect to others, it is obviated by the consideration, that no one perishes, except he himself sin. Thus Agag and his people were smitten for the crime of their 15 fathers, four hundred years after their ancestors had lain wait for Israel in the way, when he came up out of Egypt, 1 Sam. xv. 2, 3. but at the same time they were themselves justly obnoxious to punishment for sins of their own, v. 33. So too Hoshea king of Israel was better than the kings that were before him, but having fallen into the idolatry of the Gentiles, 20 he was punished at once for his own sins and for those of his fathers, by the loss of his kingdom. 2 Kings xvii. 2-4. Thus too the sins of Manassech were visited on his children, but they themselves were far from being innocent, xxiii. 26. compared 25 with Jer. xxv. 3, 4. "because of all the provocations that Manassech had provoked him withal. From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day . . . the word of the Lord hath come unto me; and I

desinenter, nec tamen auscultastis. et 2 Reg. xxiv. 5. propter peccata similia omnino iis quæ fecerat Manasses. Itaque Iosias rex bonus eiusque similes pœnarum magna parte exempti sunt. Pharisæi autem non exempti. Matt. xxiii. 34, 35. *ex 5 ipsis nonnullos trucidabit& c. ut veniat super vos omnis sanguis iustus a sanguine Abel iusti &c.*

Hinc resipiscentes et sua et patrum peccata confiteri iubentur: Lev. xxvi. 40. *si confitebuntur iniquitatem suam et iniquitatem patrum suorum.* et Neh. ix. 2. *confessi sunt 10 peccata sua et iniquitates maiorum suorum:* et alibi sæpe.

Sic etiam familia tota patrisfamiliaæ noxa obstringitur: Gen. xii. 14. *affecit Iehova plagis magnis Pharaonem et familiam eius.* et xx. 7. *quod si non restitueris, scio te omnino moriturum, te et eos omnes qui sunt tui.*

15 Etiam regis peccata cives luunt: ut tota Ægyptus Pharonis. Ipse rex David quamquam cives pro rege, non tamen filios pro patre et cum patre plecti iniquum iudicabat: 2 Sam. xxiv. 17. *ecce ego peccavi, et ego inique feci: hi autem, hæ oves quid fecerunt? sit quæso manus tua contra me, et contra 20 domum paternam meam.*

- have spoken unto you, rising early and speaking; but ye have not hearkened." 2 Kings xxiv. 3. "for the sins of Manasseh, according to all that he did." On the same principle the good king Josiah, and those who resembled him, were for the most part exempt from punishment; but the case was otherwise with the Pharisees, Matt. xxiii. 34, 35. "some of them ye shall kill," &c. "that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias."
- 10 Hence the penitent are enjoined to confess not only their own sins, but those of their fathers. Lev. xxvi. 40. "if they shall confess their iniquity, and the iniquity of their fathers." Neh. ix. 2. "they confessed their sins and the iniquities of their fathers." Many similar texts occur.
- 15 Thus also entire families become obnoxious to punishment for the guilt of their head. Gen. xii. 17. "Jehovah plagued Pharaoh and his house with great plagues because of Sarai." xx. 7. "if thou restore her not, know thou that thou shalt surely die, thou and all that are thine."
- 20 Subjects also are afflicted for the sins of their rulers; thus the whole of Egypt was smitten for the offence of Pharaoh. It is remarkable that David, even while remonstrating against the hardship of punishing the people for the sins of their king, yet thought it not unjust that the sons should suffer for and
- 25 with their father. 2 Sam. xxiv. 17. "lo, I have sinned, and I have done wickedly, but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house."

Immo unius nonnunquam civis ob noxam tota natio plectitur, Ios. vii. et commissum unius omnibus imputatur. v. I, II.

Quid quod homines etiam iustissimi commissum in se
5 scelus non solum auctoris, verum eius etiam posteriorum pœnis
expiari æquum censuerunt. Sic Noachus Chami flagitium
etiam in Chenaano filio vindicandum censuit. Gen. ix. 25.

Verum in piaculis vindicandis eadem divinæ iustitiæ ratio
nec ignota aliis gentibus, nec iniqua unquam visa est. Sic
10 Thucydid. l. I. Ἀπὸ τούτου ἐναργεῖς καὶ ἀλεπήρωι τῆς Θεοῦ ἐκεῖνοι
τε ἐκαλοῦντο, καὶ τὸ γενὸς τὸ ἀπ' ἐκεῖνῶν. Et Virgil: Æneid. l. I.:

— Pallasne exurere classem
Argivum, atque ipsos potuit submergere ponto,
Unius ob noxam — ?

15 idem permultis aliis Ethnicorum testimoniis atque exemplis
facile demonstratu est.

Immo vel læssæ maiestatis humanæ reus, non sibi tantum,
sed et posteris omnibus fundum aut civitatem amittit; aliaque
haud absimilia decernunt etiam Iurisconsulti: et quid sit ius
20 belli non in auctores tantum, verum etiam in eos omnes qui
modo in ditione hostium sunt, foeminas puta atque etiam in-
fantes, quique nihil neque opis neque voluntatis ad bellum
contulerunt, quis ignorat?

Sometimes a whole nation is punished for the iniquity of one of the people, Josh. vii. and the trespass of one is imputed to all, v. 1, 11.

We may add, that even just men have not thought it inconsistent with equity to visit offences against themselves, not only on the offender, but on his posterity. Thus Noah scrupled not to pronounce the condemnation of Canaan for the wickedness of his father Ham, Gen. ix. 25.

This principle of divine justice in the infliction of peculiar punishments was not unknown to other nations, nor was it ever by them accounted unjust. So Thucydides, Book I. "The murderers and their descendants are held to be accursed, and offenders against the Goddess." And Virgil, *Aeneid* I.

"Could not Pallas burn
15 The Argives' fleet, and drown them in the deep,
For one man's guilt?"

The same might be easily shown by a multitude of other Pagan testimonies and examples.

Again, the possessions and right of citizenship of one convicted of high treason, a crime between man and man, are forfeited, not only as respects himself, but all his posterity; and legal authorities decide similarly in other analogous cases. We all know what are the recognized rights of war, not only with regard to the immediate parties themselves, but all who fall into the power of the enemy, such as women and children, and those who have contributed nothing to the progress of the war either in will or deed.

PECCATUM CUIUSQUE PROPRIUM est QUOD QUISQUE PER SE,
 PRÆTER COMMUNE ILLUD PECCATUM, PECCAT; quod omnes ho-
 mines faciunt: Iob. ix. 20. *si iustum me assererem, os meum
 condemnaret me*—. et x. 15. *si iustus sim, non possum attol-
 lere caput.* Psal. cxliii. 2. *non est iustus coram te ullus vivens.*
 prov. xx. 9. *quis dicere possit, mundus sum a peccato meo?*
 Eccl. vii. 20. *nemo iustus qui faciat bonum ac non peccet.*
 Rom. iii. 23. *omnes peccaverunt.*

In utroque genere peccati tam communi quam proprio hæc
 10 duo sunt, sive gradus aut partes aut modi sunt dicendi, sive
 causæ et effecti rationem inter se habent; concupiscentia mala
 seu male faciendi libido, et malefactum ipsum. Iacob. i. 14,
 15. *unusquisque tentatur dum a propria cupiditate abstra-
 hitur et inescatur: deinde cupiditas posteaquam concepit
 15 parit peccatum.* Nec inscite sane Poeta ille hoc idem expressit:

Mars videt hanc, visamque cupit, potiturque cupita.

Concupiscentia mala est, Quam primi parentes et in se
 primum admirerunt, et omnibus deinceps posteris utpote et
 20 ipsis primi peccati reis, quasi habitum quendam sive fomitem
 deinceps peccati ingenerarunt.

Nominatur in scriptura sacra, *vetus homo et corpus peccati*,
 Rom. vi. 6. Eph. iv. 22. Col. iii. 9. absolute *peccatum*, Rom.
 vii. 8. *peccatum occasione per illud præceptum sumpta; pec-
 catum inhabitans*, v. 17, 20. *malum adiacens*, 21; *lex mem-
 25 brorum*, 23. *corpus mortis*, 24. et *lex peccati et mortis*, cap.
 viii. 2.

THE PERSONAL SIN OF EACH INDIVIDUAL IS THAT WHICH EACH IN HIS OWN PERSON HAS COMMITTED INDEPENDENTLY OF THE SIN WHICH IS COMMON TO ALL. Here likewise all men are guilty. Job ix. 20. "if I justify myself, mine own mouth shall condemn me." x. 15. "if I be righteous, yet will I not lift up my head." Psal. cxliii. 2. "in thy sight shall no man living be justified." Prov. xx. 9. "who can say, I am pure from my sin?" Eccles. vii. 20. "there is not a just man upon earth that doeth good, and sinneth not." Rom. iii. 23. "all have sinned."

- 10 Both kinds of sin, as well that which is common to all, as that which is personal to each individual, consist of the two following parts, whether we term them gradations, or divisions, or modes of sin, or whether we consider them in the light of cause and effect; namely, evil concupiscence, or the 15 desire of sinning, and the act of sin itself. James i. 14, 15. "every man is tempted, when he is drawn away of his own lust, and enticed: then when lust hath conceived, it bringeth forth sin." This is not ill expressed by the poet:

"Mars sees her, seeing he desires, desiring he enjoys her."

- 20 Evil concupiscence is that of which our original parents were first guilty, and which they transmitted to their posterity, as sharers in the primary transgression, in the shape of an innate propensity to sin.

This is called in Scripture "the old man," and "the body 25 of sin," Rom. vi. 6. Eph. iv. 22. Col. iii. 9. or simply "sin," Rom. vii. 8. "sin taking occasion by the commandment." v. 17, 20. "indwelling sin." v. 21. "evil present with us." v. 22. "the law in our members." v. 24. "the body of death." viii. 2. "the law of sin and death."

Qui primus ORIGINALIS hoc peccatum in ecclesia nominavit, Augustinus esse fertur contra Pelagium scribens: quod in origine, opinor, id est, in generatione hominis, a primis parentibus in posteros traductum fuit; nimis angusto nomine, 5 siquidem id sibi voluit. Nam illa mala concupiscentia, illa lex peccati, non solum in nobis ingenita est, sed in Adamo etiam post lapsum inhabitavit, in quo dici Originalis non potuit.

Describitur autem communis hæc mentis humanæ pravitas, et ad peccandum propensio, Gen. vi. 5. *omnes cogitationes* 10 *cordis eius tantummodo malas esse omni tempore.* et viii. 21. *figmentum cordis hominis malum a pueritia.* Ier. xvii. 9. *fraudulentum cor ipsum supra omnia.* Matt. xv. 19. *ex corde egrediuntur cogitationes malæ, cædes—.* Rom. vii. 14. *lex spiritualis, ego carnalis.* et viii. 7. *quod sapit caro inimicitia* 15 *est adversus Deum.* Gal. v. 17. *caro concupiscit adversus spiritum.* Eph. iv. 22. *veterem hominem qui cupiditatibus fallacibus corrumpitur.*

Quam primi parentes ingenerarunt: Iob. xiv. 4. *quis edat mundum ex immundo?* et xv. 14. *quid est mortalis ut mundus sit?* et ut iustus, *quid natus muliere?* Psal. li. 7. *in iniquitate formatus sum, et in peccato fovit me mater mea.* et lviii. 4. *inde ab utero.* Isa. xlvi. 8. *defectorem ab utero.* Ioan. iii. 6. *genitum ex carne, caro est.* Eph. ii. 3. *eramus natura filii iræ, ut etiam reliqui;* Parentibus etiam regenitis

The first who employed the phrase ORIGINAL SIN is said to have been Augustine in his writings against Pelagius; probably because in the *origin*, that is, in the generation of man, it was handed down from our first parents to their posterity.

- 5 If, however, this were his meaning, the term is too limited; for that evil concupiscence, that law of sin, was not only naturally bred in us, but dwelt also in Adam after the fall, in whom it could not properly be called original.

This general depravity of the human mind and its propensity to sin is described Gen. vi. 5. "God saw that every imagination of the thoughts of his heart was only evil continually." viii. 21. "the imagination of man's heart is evil from his youth." Jer. xvii. 9. "the heart is deceitful above all things." Matt. xv. 19. "out of the heart proceed evil thoughts, murders," &c. Rom. vii. 14. "the law is spiritual, but I am carnal." Rom. viii. 7. "the carnal mind is enmity against God." Gal. v. 17. "the flesh lusteth against the Spirit." Eph. iv. 22. "the old man which is corrupt according to the deceitful lusts."

- 20 This depravity was engendered in us by our first parents. Job xiv. 4. "who can bring a clean thing out of an unclean?" xv. 14. "what is man that he should be clean? and he which is born of a woman, that he should be righteous?" Psal. li. 5. "behold, I was shapen in iniquity, and in sin did my mother conceive me." lviii. 3. "they go astray as soon as they be born." Isa. xlvi. 8. "thou wast called a transgressor from the womb." John iii. 6. "that which is born of the flesh is flesh." Eph. ii. 3. "we were by nature the children of wrath,

nati: fides enim reatum tollit cuiusque proprium; vitium autem inhabitans non totum penitus. Non igitur qua regeneratus, generat homo hominem, sed qua animalis: quemadmodum semen, palea licet et stipula purgatum non spicam solum aut granum, sed culmum etiam et glumam progignit. Solus Christus huius expers contagionis, utpote Adamo quidem; sed generatione supernaturali ortus: Heb. vii. 26. *sanctus sine labe.*

- Sunt qui peccatum hoc, quod vocant Originale, reatum 10 esse potissimum volunt: verum reatus non peccatum, sed imputatio peccati est, quod et *ius Dei* vocatur, Rom. i. 32. *Dei iure agnito;* quo scilicet peccantes *morte digni* censentur, et ὑπόδικοι, id est, *iudicio et pœnae obnoxii* redduntur, Rom. iii. 19. et *sub peccatum sunt*, v. 9. itaque reatu primi quoque 15 parentes ab ipso statim lapsu tenebantur, quibus peccatum Originale inesse non potuit: eodem reatu omnes etiam in Adamo posteri obstricti sunt, cum nondum originale peccatum ingenitum esset: reatus denique tollitur in regenitis, originale peccatum non item.
- 20 Alii amissionem originalis iustitiae totiusque animi depravationem Originale peccatum definiunt. Verum et primis parentibus, quibus, ut supra posuimus, originale peccatum accidere non potuit, prius attribuenda est hæc amissio quam nobis; unde etiam Actuale, quod vocant, peccatum fuit, quod 25 ipsi ab originali ex hypothesi distinguunt: certe consequentia

even as others," those even who are born of regenerate parents; for faith, though it takes away the personal imputation of guilt, does not altogether remove indwelling sin. It is not therefore man as a regenerate being, but man in his animal capacity, that propagates his kind; as seed, though cleared from the chaff and stubble, produces not only the ear or grain, but also the stalk and husk. Christ alone was exempt from this contagion, being born by supernatural generation, although descended from Adam. Heb. vii. 26. "holy, undefiled."

Some contend that this original sin is specially guiltiness; but guiltiness is not so properly sin, as the imputation of sin, which is also called "the judgment of God" (Rom. i. 32. "who knowing the judgment of God"), whereby sinners are accounted "worthy of death," and become *ὑπόδεικοι*, that is, "guilty before God," Rom. iii. 19. and "are under sin," v. 9. Thus our first parents, in whom, as above observed, there could have been no original sin, were involved in guiltiness immediately upon their fall; and their posterity, before original sin was yet engendered, were involved in the same guiltiness in Adam; besides guiltiness is taken away in those who are regenerate, while original sin remains.

Others define original sin to be the loss of original righteousness, and the corruption of the whole mind. But before this loss can be attributed to us, it must be attributed to our first parents, to whom, as was argued before, original sin could not attach; in them therefore it was what is called actual sin, which these divines themselves distinguish from original

peccati potius quam peccatum fuit; aut id si fuit, ignorantiae duntaxat fuit: nihil enim minus existimarunt, quam se fructum illum comedendo quicquam boni amissuros, aut ulla ex parte deteriores futuros: hanc itaque in poena potius capite
5 sequenti pono quam hic in peccatis numero.

Secundum in peccato est post concupiscentiam, ipsa mala actio, seu malefactum ipsum quod actuale peccatum vulgo nominant; nec solum factis, verum etiam dictis, et cogitationibus, ipsa denique bona actionis omissione committitur.

10 Actuale dicitur, non quo peccatum proprie sit actio, cum privatio revera sit; sed propterea quod in actione fere versatur. Actio enim omnis per se est bona, sola eius obliquitas sive anomalia a legis norma proprie mala est. Unde ipsa actio non est materia ex qua peccatum, sed tantummodo subiectum et
15 ὑποκείμενον in quo.

Dictis: Matt. xii. 36. *quodcunque verbum otiosum, de eo reddituros rationem.* et xv. 11. *quod egreditur, hoc polluit hominem.*

Cogitationibus: Exod. xx. 17. *ne concupiscito domum*
20 *proximi tui*—. Psal. vii. 14. *ecce parturiet vanitatem; ut concepit laborem, ita mendacium pariet.* Prov. xxiv. 8. *cogitans male facere*—. Ier. xvii. 9. *cor dolosum supra omnia &c.* Matt. v. 28. *iam adulteravit eam in corde suo.* et xv. 19.

sin. At any rate it was the consequence of sin, rather than sin itself; or if it were sin, it was a sin of ignorance; for they expected nothing less than that they should lose any good by eating the fruit, or suffer harm in any way whatever. I shall 5 therefore consider this loss of original righteousness in the following chapter, under the head of punishment, rather than in the present, which relates to sin.

The second thing in sin, after evil concupiscence, is the crime itself, or the act of sinning, which is commonly called 10 Actual Sin. This may be incurred, not only by actions commonly so called, but also by words and thoughts, and even by the omission of good actions.

It is called Actual Sin, not that sin is properly an action, for in reality it implies defect; but because it commonly consists 15 in some act. For every act is in itself good; it is only its irregularity, or deviation from the line of right, which, properly speaking, is evil. Wherefore the act itself is not the matter of which sin consists, but only the *ὑποκείμενον* or “subject” in which it is committed.

20 By words. Matt. xii. 36. “every idle word that men shall speak, they shall give account thereof.” xv. 11. “that which cometh out of the mouth, this defileth a man.”

By thoughts. Exod. xx. 17. “thou shalt not covet thy neighbor’s house—.” Psal. vii. 14. “behold, he travaileth 25 with iniquity, and hath conceived mischief, and brought forth falsehood.” Prov. xxiv. 8. “he that deviseth to do evil—.” Jer. xvii. 9. “the heart is deceitful above all things,” &c. Matt. v. 28. “he hath committed adultery with her already in his

ex corde—, cogitationes malæ. 1 Ioan. iii. 15. *quisquis odit fratrem suum homicida est.*

Omissione: Matt. xii. 30. *qui non est mecum, adversum me est; et qui non cogit mecum, spargit.* Luc. xi. 23. idem. 5 et vi. 9. ubi hominem non servare, idem existimatur quod perdere. Matt. xxv. 42. *esurivi et non dedistis.* Iacob. iv. 17. *qui noverit recte facere nec faciet, is peccato tenetur.*

Peccata vero non sunt æqualia, ut Stoici volebant: Ezech. v. 6. *in improbitatem plus quam gentes ipsæ.* et viii. 15. 10 *abominationes maiores istis.* Ioan. xix. 11. *maius peccatum habet.*

Oritur hæc inæqualitas ex multis atque variis personæ, loci, temporis, et similibus circumstantiis: Isa. xxvi. 10. *in terra æquitatum inique aget.*

15 De peccato Mortali et veniali rectius alio loco tractabitur. Hoc interim certum est peccatum vel minimum condemnationi esse obnoxium: Luc. xvi. 10. *qui in paucō iniustus est, etiam in multo iniustus est.*

heart." xv. 19. "out of the heart proceed evil thoughts." 1 John iii. 15. "whoso hateth his brother is a murderer."

By omission. Matt. xii. 30. "he that is not with me is against me, and he that gathereth not with me, scattereth abroad."

⁵ See also Luke xi. 23. and vi. 9. where to omit saving the life of a man is accounted the same as to destroy it. Matt. xxv. 42. "I was an hungred, and ye gave me no meat." James iv. 17. "to him that knoweth to do good, and doeth it not, to him it is sin."

¹⁰ All sins however are not, as the Stoics maintained, of equal magnitude. Ezek. v. 6. "she hath changed my judgments into wickedness more than the nations." viii. 15. "thou shalt see greater abominations than these." John xix. 11. "he that delivered me unto thee hath the greater sin." This inequality ¹⁵ arises from the various circumstances of person, place, time, and the like. Isa. xxvi. 10. "in the land of uprightness will he deal unjustly."

The distinction between mortal and venial sin will come more properly under consideration in another place. In the ²⁰ meantime it is certain, that even the least sin renders the sinner obnoxious to condemnation. Luke xvi. 10. "he that is unjust in the least, is unjust also in much."

CAPUT XII.

DE PŒNA PECCATI.

HACTENUS de peccato. miseria sive pœna peccatum subsecuta est mors. Gen. ii. 17. *quo die comederis moriturus es.* Rom. v. 12. *per peccatum mors.* et vi. 23. *stipendium peccati mors.* et vii. 5. *effectus peccatorum 5 ad fructum ferendum morti.*

Mala autem omnia et quicquid ducere ad interitum videtur, sub mortis nomine summatim Scriptura complectitur: Mors enim Corporalis, quæ dicitur, Adami peccatum non est *eo die* secuta, prout minatus est Deus.

- 10 Quatuor itaque mortis gradus haud incommodè statuuntur. primus, ut supra dixi, sunt **MALA OMNIA QUÆ AD MORTEM VERGUNT, QUÆQUE AB IPSO STATIM LAPSU IMMIGRASSE IN MUNDUM CONSTAT**, quorum præcipua sub oculis ponemus: primum est Reatus; quæ quamquam imputatio Dei est, in nobis tamen
- 15 velut inchoata mors seu mortis quoddam exordium est, quo quasi nexu quodam ad iudicium et pœnam obstringimur: Gen. iii. 7. *tunc aperuerunt se oculi amborum, neveruntque se nudos esse.* Lev. v. 2, &c. *etsi abditum fuit ab eo ipse tamen immundus est et reus.* Rom. iii. 19. *totus mundus*

CHAPTER XII.

OF THE PUNISHMENT OF SIN.

THUS far of Sin. After sin came death, as the calamity or punishment consequent upon it. Gen. ii. 17. "in the day that thou eatest thereof thou shalt surely die." Rom. v. 12. "death entered by sin." vi. 23. "the wages of sin is death." vii. 5. "the motions of sins did work in our members to bring forth fruit unto death."

Under the head of death, in Scripture, all evils whatever, together with every thing which in its consequences tends to death, must be understood as comprehended; for mere bodily death, as it is called, did not follow the sin of Adam on the self-same day, as God had threatened.

Hence divines, not inappropriately, reckon up four several degrees of death. The first, as before said, comprehends ALL THOSE EVILS WHICH LEAD TO DEATH, AND WHICH IT IS AGREED
15 CAME INTO THE WORLD IMMEDIATELY UPON THE FALL OF MAN, the most important of which I proceed to enumerate. In the first place, guiltiness; which, though in its primary sense it is an imputation made by God to us, yet is it also, as it were, a commencement or prelude of death dwelling in us, by which
20 we are held as by a bond, and rendered subject to condemnation and punishment. Gen. iii. 7. "the eyes of them both were opened, and they knew that they were naked." Lev. v. 2, &c. "if it shall be hidden from him, he also shall be unclean and guilty." Rom. iii. 19. "that all the world may be-

obnoxius est condemnationi Dei. Reatum itaque terrores conscientiæ aut comitantur aut sequuntur: Gen. iii. 8. *audiverunt vocem Dei, et abscondit se Adam: qui dixit extimui.* Rom. viii. 15. *spiritum servitutis ad metum.* Heb. ii. 15. 5 *quot metu mortis per omnem vitam damnatos erant servitutis.* et x. 27. *horrenda expectatio iudicii.* Et divini præsidii favo-
risque discessus: unde et maiestas oris humani imminuta,
animique turpis demissio secuta est; Gen. iii. 7. *noverunt se
nudos esse.* Totus exinde homo pollutus redditur: Tit. i. 15.
10 *polluta est eorum et mens et conscientia.* ex quo pudor:
Gen. iii. 7. *consutis foliis, fecerunt sibi subligacula.* Rom. vi.
21. *de quibus nunc erubescitis, nam finis illorum mors.*

Secundus mortis gradus vocatur MORS SPIRITUALIS, privatio
nimirum gratiæ divinæ et iustitiæ insitæ, qua homo in prin-
cipio vivebat Deo: Eph. ii. 1. *quum essetis mortui in lapsibus
et peccatis.* et iv. 18. *alienati a vita Dei.* Col. ii. 13. *mortuos
in offensis.* Apoc. iii. 1. *quod dicaris vivere, sed mortuus
sis.* Et hæc quidem mors lapsum hominis eodem momento,
nendum eodem die consecuta est: qua qui liberantur, regene-
20 *rari dicuntur et renasci et denuo creari;* quod non opus unius
Dei est; ut infra de Regeneratione dicetur.

come guilty before God." Guiltiness, accordingly, is accompanied or followed by terrors of conscience. Gen. iii. 8. "they heard the voice of God . . . and Adam and his wife hid themselves . . . and he said, I was afraid." Rom. viii. 15.

5 "ye have not received the spirit of bondage again to fear." Heb. ii. 15. "who through fear of death were all their life-time subject to bondage." x. 27. "a certain fearful looking for of judgment." It is attended likewise with the sensible forfeiture of the divine protection and favor; whence results a

10 diminution of the majesty of the human countenance, and a conscious degradation of mind. Gen. iii. 7. "they knew that they were naked." Hence the whole man becomes polluted: Tit. i. 15. "even their mind and conscience is defiled": whence arises shame: Gen. iii. 7. "they sewed fig-leaves together, and

15 made themselves aprons." Rom. vi. 21. "what fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death."

The second degree of death is called **SPIRITUAL DEATH**; by which is meant the loss of divine grace, and that of innate

20 righteousness, wherein man in the beginning lived unto God. Eph. ii. 1. "who were dead in trespasses and sins." iv. 18. "alienated from the life of God." Col. ii. 13. "dead in your sins." Rev. iii. 1. "thou hast a name that thou livest, and art dead." And this death took place not only on the very day,

25 but at the very moment of the fall. They who are delivered from it are said to be "regenerated," to be "born again," and to be "created afresh"; which is the work of God alone, as will be shown in the chapter on Regeneration.

Posita est autem hæc mors primum in privatione vel saltem magna obscuratione rectæ rationis ad summum bonum percipiendum, quæ vitæ instar intellectui erat: Eph. iv. 18. *tenebris obscuratam mentem habentes, et alienati a vita Dei*
 5 *propriet ignorantiam quæ est in ipsis.* et v. 8. *eratis olim tenebrae.* Ioan. i. 5. *tenebrae eum non comprehendenterunt.* Ier. vi. 10. *non possunt attendere.* Ioan. viii. 43. *non potestis—.* 1 Cor. ii. 14. *animalis homo non est capax eorum quæ sunt spiritus Dei.* et 2 Ep. iii. 5. *non quod idonei sumus per nos ipsos ad cogitandum quicquam.* et iv. 4. *Deus huius sæculi excæcavit mentes eorum.* Col. i. 13. *eripuit nos e potestate tenebrarum.* Secundo in illa extinctione iustitiæ ac libertatis ad bene agendum, et servitute sub peccato et diabolo, quæ voluntatis quasi mors est. Ioan. viii. 34. *quis-*
 15 *quis committit peccatum servus est peccati.* Nos omnes in Adamo commisimus: servi igitur nati. Rom. vii. 14. *ven-*
ditus ut subiicerer peccato. et viii. 3. *cum viribus esset destituta in carne.* et v. 7. *legi Dei non subiicitur; nam ne potest quidem.* Rom. vi. 16, 17. *cius servi estis cui auscultatis,*
 20 *sive peccati ad mortem, sive—.* Philipp. iii. 19. *quorum Deus est venter.* Act. xxvi. 18. *a potestate Satanae.* 2 Tim. ii. 26. *ex diaboli laqueo, ab eo captivi facti ad ipsius libitum.* Eph. ii. 2. *spiritu nunc agente in hominibus contumacibus.* Ipsum denique peccatum sui pœna, morsque vitæ spiritualis est, cum

This death consists, first, in the loss, or at least in the obscuration to a great extent of that right reason which enabled man to discern the chief good, and in which consisted as it were the life of the understanding. Eph. iv. 18. "having the understanding darkened, being alienated from the life of God through the ignorance that is in them." v. 8. "ye were sometimes darkness." John i. 5. "the darkness comprehended it not." Jer. vi. 10. "they cannot hearken." John viii. 43. "ye cannot hear my word." 1 Cor. ii. 14. "the natural man receiveth not the things of the Spirit of God." 2 Cor. iii. 5. "not that we are sufficient of ourselves, to think anything as of ourselves." iv. 4. "the god of this world hath blinded the minds of them that believe not." Col. i. 13. "who hath delivered us from the power of darkness." It consists, secondly, in that deprivation of righteousness and liberty to do good, and in that slavish subjection to sin and the devil, which constitutes, as it were, the death of the will. John viii. 34. "whosoever committeth sin, is the servant of sin." All have committed sin in Adam; therefore all are born servants of sin. Rom. vii. 14. 20 "sold under sin." viii. 3. "what the law could not do, in that it was weak through the flesh." v. 7. "it is not subject unto the law of God, neither indeed can be." vi. 16, 17. "his servants ye are to whom ye obey, whether of sin unto death," &c. Philipp. iii. 19. "whose god is their belly." Acts xxvi. 18. 25 "from the power of Satan." 2 Tim. ii. 26. "out of the snare of the devil, who are taken captive by him at his will." Eph. ii. 2. "the spirit that now worketh in the children of disobedience." Lastly, sin is its own punishment, and produces,

peccata præsertim peccatis cumulantur: Rom. i. 26. *propterea tradidit eos fœdis affectibus.* cuius rei rationes obscuræ non sunt: peccata enim quo plura accedunt, eo magis peccatores morti addicunt, et miseros faciunt, eoque semper viliores 5 reddunt, divinoque auxilio et gratia suaque primæva gloria magis denudant. certe nemini dubium esse debet, quin peccatum per se solum sit malorum omnium gravissimum, utpote summo bono, id est, Deo, contrarium; cum poena bono tantum creaturæ, neque id semper, adversari videatur.

- 10 Veruntamen restare adhuc aliquas imaginis divinæ in nobis reliquias; quæ hac spirituali morte non penitus extinguntur, negari non potest: cum id ex quamplurimis Ethnicorum sancte sapienterque tum dictis tum factis clare perspiciatur, tum Gen. ix. 2. *timor vestri inesto omnibus bestiis.* et v. 6.
- 15 *qui effundit sanguinem hominis—; quia ad imaginem suam hominem fecit Deus.* In intellectu. Psal. xix. 2. *cœli enarrant—;* profecto non plane surdis. Rom. i. 19, 20. *id quod de Deo cognosci potest—; ipsius invisibilia iam inde a condito mundo pervidentur.* et v. 32. *Dei iure agnito.* et cap. ii. 15.
- 20 *ut qui ostendunt opus legis scriptum in cordibus suis.* et vii. 23, 24. *video aliam legem in membris meis belligerantem adversus legem mentis meæ—.* Ærumnosus homo quis me

in its natural consequences, the death of the spiritual life; more especially gross and habitual sin. Rom. i. 26. "for this cause God gave them up unto vile affections." The reason of this is evident; for in proportion to the increasing amount of 5 his sins, the sinner becomes more liable to death, more miserable, more vile, more destitute of the divine assistance and grace, and farther removed from his primitive glory. It ought not to be doubted that sin in itself alone is the heaviest of all evils, as being contrary to the chief good, that is, to God; 10 whereas punishment seems to be at variance only with the good of the creature, and not always with that.

It cannot be denied, however, that some remnants of the divine image still exist in us, not wholly extinguished by this spiritual death. This is evident, not only from the wisdom and 15 holiness of many of the heathen, manifested both in words and deeds, but also from what is said Gen. ix. 2. "the dread of you shall be upon every beast of the earth." v. 6. "whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." These vestiges of original 20 excellence are visible, first, in the understanding. Psal. xix. 1. "the heavens declare the glory of God"; which could not be, if man were incapable of hearing their voice. Rom. i. 19, 20. "that which may be known of God is manifest in them . . . for the invisible things of him from the creation of the world 25 are clearly seen." v. 32. "who knowing the judgment of God." ii. 15. "which show the work of the law written in their hearts." vii. 23, 24. "I see another law in my members, warring against the law of my mind. . . . O wretched man

cripier ex isto corpore mortis? In voluntate libertas non est penitus extincta: primum in rebus adiaphoris sive naturales ex sint sive civiles: 1 Cor. vii. 36, 37, 39. quod vult faciat. potestatem habet quod ad suam voluntatem. libera est ut cui volet

5 *nubat.* Deinde etiam in bonis operibus vel saltem conatibus plane nulla non est; post gratiam saltem vocantis Dei; sed ita exigua et minimi momenti, ut excusationem nihil plane agendi nobis tantummodo adimat, gloriandi ne minimam quidem materiam afferat: Deut. xxx. 19. *et eligito vitam ut*

10 *vivas tu cum semine tuo.* Psal. lxxviii. 8. *generatio quæ non comparavit animum suum.* Ier. vii. 13, 14, 15, 16. *quia dum alloquor vos inde a diluculo, non auditis, et inclamanti vos, non respondetis,* ideo—. cur autem, si stipites tantum allocutus est? et xxxi. 18. *converte ad me et convertar.* Zech.

15 i. 3. *revertimini ad me, et revertar ad vos.* Marc. ix. 23, 24. *si potes hoc credere—.* pater vero pueri statim clamans cum lachrymis dixit, credo Domine, succurre incredulitati meæ. Rom. ii. 14. *nam quum gentes quæ legem non habent, natura quæ legis sunt faciunt.* et vi. 16. *an nescitis quod cui sistitis*

20 *vos servos ad auscultandum, eius servi estis cui auscultatis, sive peccati ad mortem, sive obedientiæ ad iustitiam.* et vii. 18. *velle mihi adest—.* et v. 21. *volenti mihi facere bonum.* immo hæc Paulus, si post gratiam vocantis Dei, at certe non

that I am, who shall deliver me from the body of this death?" Nor, again, is the liberty of the will entirely destroyed. First, with regard to things indifferent, whether natural or civil.

1 Cor. vii. 36, 37, 39. "let him do what he will . . . he hath power over his own will . . . she is at liberty to be married to whom she will." Secondly, the will is clearly not altogether inefficient in respect of good works, or at any rate of good endeavors; at least after the grace of God has called us: but its power is so small and insignificant, as merely to deprive us of all excuse for inaction, without affording any subject for boasting. Deut. xxx. 19. "choose life, that both thou and thy seed may live." Psal. lxxviii. 8. "a generation that set not their heart aright." Jer. vii. 13-16. "because I spake unto you, rising up early, and speaking, but ye heard not; and I called you, but ye answered not; therefore," &c., which language would not have been applied to mere senseless stocks. xxxi. 18. "turn thou me, and I shall be turned." Zech. i. 3. "turn ye unto me, and I will turn unto you." Mark ix. 23, 24. "if thou canst believe . . . and straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief." Rom. ii. 14. "when the Gentiles, which have not the law, do by nature the things contained in the law." vi. 16. "know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" vii. 18. "to will is present with me"; and v. 21. "when I would do good": which words appear to be spoken in the person of one not yet fully renewed, and who, if he had experienced God's

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regenerantis, in persona hominis nondum plane regeniti
videtur loqui ex v. 14. *carnalis sum, venditus ut subiicerer
peccato.* Quæ autem dicuntur v. 25. *gratias ago Deo per
Iesum Christum—*, possunt ab eo qui duntaxat vocatus est
5 hæc et similia dici ac fieri. cap. ix. 31. *consectando legem
iustitiae ad legem iustitiae non pervenisse.* et x. 2. *eos zelum
Dei habere, sed non ex notitia.* 1 Cor. ix. 17. *si volens hoc
faciam, mercedem habeo; sin invitus.* Philipp. iii. 6. *quod ad
œmulationem attinet, persequens ecclesiam;* *quod ad ius-
titiam quæ est in lege, irreprehensibilis.* 1 Pet. v. 2. *pascite
Dei gregem—non coacte, sed libenter.* Unde omnes pene
mortales studium quoddam virtutis præ se ferunt, et a qui-
busdam atrocioribus flagitiis abhorrent: 1 Cor. v. 1; *ciusmodi
scortatio quæ ne inter gentes quidem nominatur.*

15 Sane ad asserendam iustitiam Dei præsertim vocantis,
multo convenientius est, ut aliquid liberi arbitrii vel ex primo
statu residuum, vel gratiæ vocantis restitutum, concedatur
homini in operibus vel saltem. conatibus bonis potius, quam
in adiaphoris. Si enim actiones omnes humanas cum natu-
20 rales tum civiles Deus nutu suo regit, nihil non pro suo iure
facere videtur; nemo obstrepit: sin voluntatem hominis ad
morale bonum vel malum quo vult flectit, bonos deinde

grace in vocation, was still destitute of his regenerating influence. See v. 14. "I am carnal, sold under sin." For as to the expression in v. 25. "I thank God through Jesus Christ," this, and similar language and conduct, are not inconsistent with
5 the character of one who is as yet only called. ix. 31. "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." x. 2. "they have a zeal of God, but not according to knowledge." 1 Cor. ix. 17. "if I do this thing willingly, I have a reward, but if against my
10 will—." Philipp. iii. 6. "concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." 1 Pet. v. 2. "feed the flock of God . . . not by constraint, but willingly." Hence almost all mankind profess some desire of virtue, and turn with abhorrence from some of
15 the more atrocious crimes. 1 Cor. v. 1. "such fornication as is not so much as mentioned among the Gentiles."

There can be no doubt that for the purpose of vindicating the justice of God, especially in his calling of mankind, it is much better to allow to man (whether as a remnant of his
20 primitive state, or as restored through the operation of the grace whereby he is called) some portion of free will in respect of good works, or at least of good endeavors, rather than in respect of things which are indifferent. For if God be conceived to rule with absolute disposal all the actions of men,
25 natural as well as civil, he appears to do nothing which is not his right, neither will any one murmur against such a procedure. But if he inclines the will of man to moral good or evil, according to his own pleasure, and then rewards the

præmio, malos poena afficit, adversus divinam iustitiam hinc omnis expostulatio oritur. videtur ergo generalis illa rerum omnium divina gubernatio passim prædicata, in naturalibus, civilibus, adiaphoris, fortuitis, in quibusvis denique rebus 5 versari potius quam in moralibus aut religiosis debere intelligi: quod et multa scripturæ loca confirmant. 2 Chron. xv. 12, 14. *iniveruntque fœdus de requirendo Ichova Deo maiorum suorum; ex toto corde suo, et ex toto animo suo. et iurarunt Ichovæ.* Psal. cxix. 106. *iuravi quod præstabo, me observa-* 10 *turum iura iustitiae tuæ.* Sane si religiosa etiam penes nos non essent, et in nostra quodammodo potestate atque arbitrio, nec Deus iure nobiscum fœdus inire, nec nos præstare, nedum iurare id præstaturos, potuissemus.

CAPUT XIII.

DE MORTE QUÆ DICITUR CORPORALIS.

TERTIUS mortis gradus est quæ CORPORALIS MORS dici solet. In corpore autem labores, ærumnæ, morbi, quid aliud sunt, nisi corporalis, quæ dicitur, mortis præludia? Gen. iii. 16. *admodum multiplico dolorem tuum.* et v. 17. *cum dolore comedito proventum eius.* et 19. *in sudore vultus tui.* Iob. v. 7. *homo ad ærumnas natus est,* ut 20 *scintillæ rursum evolant.* Deut. xxviii. 22. *percutiet Ichova*

good, and punishes the wicked, the course of equity seems to be disturbed; and it is entirely on this supposition that the outcry against divine justice is founded. It would appear, therefore, that God's general government of the universe, to
5 which such frequent allusion is made, should be understood as relating to natural and civil concerns, to things indifferent and fortuitous, in a word, to anything rather than to matters of morality and religion. And this is confirmed by many passages of Scripture. 2 Chron. xv. 12, 14. "they entered
10 into a covenant to seek Jehovah the God of their fathers with all their heart, and with all their soul: and they sware unto Jehovah." Psal. cxix. 106. "I have sworn, and I will perform it, that I will keep thy righteous judgments." For if our personal religion were not in some degree dependent on our-
15 selves, and in our own power, God could not properly enter into a covenant with us; neither could we perform, much less swear to perform, the conditions of that covenant.

CHAPTER XIII.

OF THE DEATH OF THE BODY.

THE third degree of death is what is called **THE DEATH OF THE BODY**. To this all the labors, sorrows, and diseases which afflict the body, are nothing but the prelude. Gen. iii. 16. "I will greatly multiply thy sorrow." v. 17. "in sorrow shalt thou eat of it." v. 19. "in the sweat of thy face shalt thou eat bread." Job v. 7. "man is born unto trouble, as the sparks fly upward." Deut. xxviii. 22. "Jeho-

te tibi. Hos. ii. 18. *pangam pro ipsis fædus cum bestiis agri.* Rom. ii. 9. *afflictio et angustia in omnem perpetrator malum.* Totam denique naturam maledictio atque mors propter hominem pervasit: Gen. iii. 17. *maledicta esto terra* 5 *propter te.* Rom. viii. 20, 21. *vanitati mundus subiectus est non sua sponte.* etiam bestias, Gen. iii. 14. et vi. 7. primogenitas Ægyptias, Exod. xi. 5.

Corporalis ista mors, non minus quam cæteri mortis gradus, peccati poena, tametsi id negant nonnulli, censenda est: Rom. 10 v. 13, 14. *usque ad legem peccatum in mundo erat—: regnavit autem mors ab Adamo usque ad Mosen.* 1 Cor. xv. 21. *quia per hominem mors;* tam scilicet temporalis quam æterna; ut ex opposito membro sententiæ liquet, *per hominem quoque resurrectio mortuorum:* ergo mors illa corporalis unde re- 15 surgitur, per hominem nimirum peccantem, non per naturam fuit: id quod refellit eos qui mortem hanc temporalem naturæ, æternam duntaxat peccato acceptam referunt.

Mors Corporalis, quæ dicitur, est privatio vitæ sive extinctio. Nam separatio animæ et corporis, quemadmodum 20 vulgo mors definitur, nullo modo mors esse potest: hominis enim quæ tandem pars moritur in illo dissidio? num anima? at id negant qui mortem sic definiunt: num corpus? at mori

vah shall smite thee with a consumption." Hos. ii. 18. "in that day will I make a covenant for them with the beasts of the field." Rom. ii. 19. "tribulation and anguish upon every soul of man that doeth evil." All nature is likewise subject to
5 mortality and a curse on account of man. Gen. iii. 17. "cursed is the ground for thy sake." Rom. viii. 20, 21. "the creature was made subject to vanity, not willingly." Even the beasts are not exempt, Gen. iii. 14. vi. 7. So "the first-born of beasts" in the land of Egypt perished for the sins of their
10 masters, Exod. xi. 5.

The death of the body is to be considered in the light of a punishment for sin, no less than the other degrees of death, notwithstanding the contrary opinion entertained by some. Rom. v. 13, 14. "until the law sin was in the world . . .
15 death reigned from Adam to Moses." 1 Cor. xv. 21. "since by man came death"; that is to say, temporal as well as eternal death; as is clear from the corresponding member of the sentence, "by man came also the resurrection from the dead"; therefore that bodily death from which we are to rise again,
20 originated in sin, and not in nature; contrary to the opinion of those who maintain that temporal death is the result of natural causes, and that eternal death alone is due to sin.

The death of the body is the loss or extinction of life. The common definition, which supposes it to consist in the separation of soul and body, is inadmissible. For what part of
25 man is it that dies when this separation takes place? Is it the soul? This will not be admitted by the supporters of the above definition. Is it then the body? But how can that be said to die,

quo pacto dicitur quod vi sua nunquam vixit? Separatio igitur illa non est mors hominis dicenda.

Gravis itaque hic oritur Quæstio, Theologorum præjudicio reiecta potius quam diligenter satis tractata, Totusne homo, an 5 corpus tantummodo vita privetur? Quæ quoniam citra fidei aut pietatis detrimentum agitari potest, sive quis hanc sive illam tueatur sententiam; quod ex innumeris pene scripturæ locis videor mihi didicisse, nisi quis e scholis potius quam ex libris sacris hauriendam veritatem putat, libere exponam.

- 10 Cum totus homo ex corpore, spiritu et anima constare passim dicatur, quacunque demum ratione partes illas inter se distinguendas esse arbitremur, primum totum hominem, deinde singulas eius partes vita privari singulatim ostendam. Atque hoc imprimis animadvertisendum est, Deum toti homini 15 peccanti, sine ullius partis exceptione mortem denuntiasse: Quid enim iustius esse potuit, quam, ut qui totus peccaverat, totus moreretur? et ea pars maxime anima nempe vel spiritus, quæ pars princeps in peccato reperta est? contra, quid absurdius, quam partem maxime peccantem, nimirum animam, 20 denuntiatam mortem effugere, corpus solum, (quæ pars, antequam mors per peccatum infecta est, æqua sorte immortalis fuit) per se expers peccati morte obita peccatum lueret?

which never had any life of itself? Therefore the separation of soul and body cannot be called the death of man.

Here then arises an important question, which, owing to the prejudice of divines in behalf of their preconceived opinions, has usually been dismissed without examination, instead of being treated with the attention it deserves. Is it the whole man, or the body alone, that is deprived of vitality? And as this is a subject which may be discussed without endangering our faith or devotion, whichever side of the controversy we espouse, I shall declare freely what seems to me the true doctrine, as collected from numberless passages of Scripture; without regarding the opinion of those, who think that truth is to be sought in the schools of philosophy, rather than in the sacred writings.

Inasmuch then as the whole man is uniformly said to consist of body, spirit, and soul (whatever may be the distinct provinces severally assigned to these divisions), I shall first show that the whole man dies, and, secondly, that each component part suffers privation of life. It is to be observed, first of all, that God denounced the punishment of death against the whole man that sinned, without excepting any part. For what could be more just, than that he who had sinned in his whole person, should die in his whole person? Or, on the other hand, what could be more absurd than that the mind, which is the part principally offending, should escape the threatened death; and that the body alone, to which immortality was equally allotted, before death came into the world by sin, should pay the penalty of sin by undergoing death, though not implicated in the transgression?

In eadem sententia fuisse Sanctos omnes ac fideles, patriarchas, prophetas, apostolos clarum est. Iacobum: Gen. xxxvii. 35. *descensurus sum ad filium meum lugens in sepulchrum: et xlvi. 36. Ioseph non est.* Iobum: cap. iii. 12. 5 usque ad v. 18. *sicut abortus non amplius essem, ut infantes qui non viderunt lucem:* et cap. x. 21. idem. et xiv. 11. *cum exspiravit homo ubinam est?* et v. 13. *vir cum occubuit, non resurgit usquedum non erunt caeli:* et cap. xvii. 12. *si exspectem, sepulchrum domus est.* et v. 14, 15. *ubi est expectatio mea? vectibus sepulchralibus descendedent:* et multis aliis locis. Davidem; ut ex eo toties colligitur argumento quo mortem ab se solet deprecari: Psal. vi. 5. *non est in morte recordatio tui. in sepulchro, quis celebrat te.* et lxxxviii. 11, 12, 13. idem: cxv. 17. *non qui mortui sunt laudant Iah.* et xxxix. 14. *prius quam abeam, et non sim amplius:* et cxlvii. 2. *laudabo Deum meum dum adhuc ego.* profecto si animam superstitem credisset cœlo statim recipiendam, huiusmodi argumento prorsus abstinuisse, ut qui mox eo esset evolaturus, ubi Deum indesinenter posset laudare. Quod autem Davides de se cre- 20 didit, id de Davide credidit etiam Petrus, Act. ii. 29, 34. *licet libere dicere apud vos de patriarcha David; cum et obiisse et sepultum esse, et monumentum eius esse apud nos ad hunc usque diem: nec enim David ascendit in cœlos.* Satis etiam declarat Hezechia, quam serio sentiret se totum esse mori- 25 turum dum queritur se Deum in sepulchro laudare non posse:

It is evident that the saints and believers of old, the patriarchs, prophets, and apostles, without exception, held this doctrine. Jacob. Gen. xxxvii. 35. "I will go down into the grave unto my son mourning." xlvi. 36. "Joseph is not." So 5 also Job, ch. iii. 12–18. "as an hidden untimely birth I had not been; as infants which never saw light." Compare x. 21. xiv. 10. "man giveth up the ghost, and where is he?" v. 13. "so man lieth down, and riseth not, till the heavens be no more." xvii. 13. "if I wait, the grave is mine house." v. 15, 10 16. "where is now my hope? . . . they shall go down to the bars of the pit." See also many other passages. The belief of David was the same, as is evident from the reason so often given by him for deprecating the approach of death. Psal. vi. 5. "in death there is no remembrance of thee; in the grave 15 who shall give thee thanks?" See also lxxxviii. 11–13. cxv. 17. "the dead praise not Jehovah." xxxix. 13. "before I go hence, and be no more." cxlvi. 2. "while I live will I praise Jehovah." Certainly if he had believed that his soul would survive, and be received immediately into heaven, he would 20 have abstained from all such remonstrances, as one who was shortly to take his flight where he might praise God unceasingly. It appears that the belief of Peter respecting David was the same as David's belief respecting himself. Acts ii. 29, 34. "let me freely speak unto you of the patriarch David, that he 25 is both dead and buried, and his sepulchre is with us unto this day . . . for David is not ascended into the heavens." Again, it is evident that Hezekiah fully believed that he should die entirely, where he laments that it is impossible to praise God

Isa. xxxviii. 18, 19. *sepulchrum non celebrat te. non habent expectationem in fide tua qui descendunt in sepulchrum: vivens, vivens ipse celebrat te, ut ego hodie.* Testatur idem vox ipsa Dei: Isa. lvii. 5, 6. *iustus perit, et nemo homo reponit in animum: homines benigni recipiuntur nemine advertente ante adventum ipsius mali recipi iustum. ingredi pacem, requiescere in cubilibus suis.* Ier. xxxi. 15. cum Matt. ii. 18. *Rachel plorans filios suos, et noluit consolationem admittere, quia non sunt.* Et Daniel; cap. xii. 2. *multi ex dormientibus in pulverulenta terra.* Christus ipse non alia ratione Deum probat viventium esse Deum, Luc. xx. 37, &c. quam quod sint resurrecti: si enim iam nunc viverent, non eo argu- mento necesse esset concedi, resurrectionem corporis futuram: itaque Ioan. xi. 25. *ego sum resurrectio et vita.* Ante resur- 15 *rectionem igitur ne locum quidem sanctis esse ullum vivendi in cœlo apertissime declarat Ioan. xiv. 2, 3. eo paraturus vobis locum; atque si profectus ero, paraveroque vobis locum, rursus venio, vosque recipiam ad me; ut ubi sum ego, etiam vos sitis.* de corporibus tantum hæc dici nullo satis valido 20 argumento affirmari potest; de anima igitur et spiritu non nisi cum corpore, eoque post secundum tandem Domini adventum in cœlum recipiendo palam est hæc dici atque intelligi oportere. Sic Luc. xx. 35. et Act. vii. 60. *cum hoc dixisset, obdormivit.* et xxiii. 6. *de spe et resurrectione,* id est,

in the grave. Isa. xxxviii. 18, 19. "for the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth: the living, the living, he shall praise thee, as I do this day." God himself bears testimony to
5 the same truth. Isa. lvii. 1, 2. "the righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come: he shall enter into peace; they shall rest in their beds." Jer. xxxi. 15. compared with Matt. ii. 18. "Rachel
10 weeping for her children, refused to be comforted for her children, because they were not." Thus also Daniel, ch. xii. 2. "many of them that sleep in the dust of the earth shall awake." It is on the same principle that Christ himself proves God to be a God of the living, Luke. xx. 37, &c. arguing from their
15 future resurrection; for if they were then living, it would not necessarily follow from his argument that there would be a resurrection of the body: hence he says, John xi. 25. "I am the resurrection and the life." Accordingly he declares expressly, that there is not even a place appointed for the abode of the
20 saints in heaven, till the resurrection: John xiv. 2, 3. "I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." There is no sufficient reason for interpreting this of the body; it is clear therefore
25 that it was spoken, and should be understood, of the reception of the soul and spirit conjointly with the body into heaven, and that not till the coming of the Lord. So likewise Luke xx. 35. Acts vii. 60. "when he had said this, he fell

spe resurrectionis quam solam indicat se habuisse: sic cap. xxiv. 21. et xxvi. 6, 7, 8. et 1 Cor. xv. 17, 18, 19. *si Christus non est suscitatus* (quod ideo factum est ut mortui resurgerent) *tum qui obdormierunt in Christo, perierunt:* duo igitur hic 5 videmus quorum alterum necesse est sequi, aut resurgere aut periisse: nam *si in hac solum vita speramus in Christo, miserimi omnium sumus.* en iterum, aut resurrectionem credere aut in hac solum vita spem collocare: et v. 29, 30. *si mortui non suscitantur, quorsum periclitamur:* et 32. *edamus et 10 bibamus, cras enim morimur.* toti scilicet; alioqui argumentum nihili esset: inde a versu 42. ad 50. a mortali simpliciter ad simpliciter immortale, a morte ad resurrectionem procurrit argumentatio; de statu autem ullo intermedio, ne verbum quidem: immo ipse Paulus non ante sibi coronam 15 iustitiae reportandam pollicetur, quam dies ille venerit extremus. 2 Tim. iv. 8. *quod reliquum est, reposita est mihi iustitiae corona quam reddet mihi Dominus in die illo iustus iudex: non solum autem mihi, sed et omnibus qui expeti- 20 verunt illustrem illum ipsius adventum:* reposita est Paulo corona; non ergo statim post mortem accipienda: quando ergo? tum cum cæteris omnibus danda est, nimirum non ante *illustrem Christi adventum:* Philipp. ii. 16. *ut gloriari*

asleep." xxiii. 6. "the hope and resurrection of the dead"; that is, the hope of the resurrection, which was the only hope the apostle professed to entertain. Thus also xxiv. 21. xxvi. 6-8. 1 Cor. xv. 17-19. "if Christ be not raised (which resurrection took place for the very purpose that mankind might likewise rise again) then they also which are fallen asleep in Christ, are perished"; whence it appears that there were only two alternatives, one of which must ensue; either they must rise again, or perish: for "if in this life only we have hope in Christ, we are of all men most miserable"; which again indicates that we must either believe in the resurrection, or have our hope in this life only. v. 29, 30. "if the dead rise not at all, why stand we in jeopardy every hour?" v. 32. "let us eat and drink, for to-morrow we die"; that is, die altogether, for otherwise the argument would have no force. In the verses which follow, from v. 42. to v. 50. the reasoning proceeds on the supposition that there are only two states, the mortal and the immortal, death and resurrection; not a word is said of any intermediate condition. Nay, Paul himself affirms that the crown of righteousness which was laid up for him was not to be received before that last day: 2 Tim. iv. 8. "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." If a crown were "laid up" for the apostle, it follows that it was not to be received immediately after death. At what time then was it to be received? At the same time when it was to be conferred on the rest of the saints, that is,

*possim in die Christi. et iii. 11. experiens ecquo modo per-
veniam ad resurrectionem mortuorum. et 20, 21. nostra
civitas in cœlis est, unde etiam servatorem expectamus Domi-
num Iesum Christum: Qui transfigurabit corpus nostrum
5 humile ut conforme fiat corpori eius gloriose: civitas quidem
nostra est in cœlis, non in qua iam nunc habitamus, sed unde,
qui nos eo ducat, servatorem expectamus. Sic Luc. xx. 35,
36. Qui vero digni habiti fuerint qui ævum illud consequantur
et resurrectionem ex mortuis &c. pares enim angelis sunt &c.
10 quum sint filii resurrectionis. tum demum; igitur non antea
cœleste ævum consequuntur.*

Hactenus totum hominem probavimus: nunc ne quis
argutetur, non totum hominis tamen, de supra dictis eius
partibus, corpore, spiritu et anima, idem probabimus: et de
15 corpore quidem dubium nemini est quin vita privetur.

De spiritu non minus perspicuum erit, si constat spiritum
non esse divinum quicquam, sed humanum, ut supra docui-
mus cap. vii. causæque nihil inveniri posse, quamobrem, de-
nuntiante Deo mortem toti homini peccanti, spiritus potissi-
20 mum peccati reus, peccati pœna morte solus immunis esset;
præsertim cum ante peccatum humana omnia æque essent
immortalia; post peccatum ex divina denuntiatione, æque

not till the appearance of Christ in glory. Philipp. ii. 16. "that I may rejoice in the day of Christ." iii. 11. "if by any means I might attain unto the resurrection of the dead." v. 20, 21. "our conversation is in heaven, from whence also we look for

5 the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Our conversation therefore is in heaven, not where we are now dwelling, but in that place from whence we look for the coming of the Savior, who shall conduct us thither. Luke xx.

10 35, 36. "they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry," &c., "for they are equal unto the angels . . . being the children of the resurrection"; that is, when they finally become such; whence it follows, that previous to the resurrection they

15 are not admitted to that heavenly world.

Thus far proof has been given of the death of the whole man. But lest recourse should be had to the sophistical distinction, that although the whole man dies, it does not therefore follow that the whole of man should die, I proceed to

20 give similar proof with regard to each of the parts, the body, the spirit, and the soul, according to the division above stated.

First, then, as to the body, no one doubts that it suffers privation of life. Nor will the same be less evident as regards the spirit, if it be allowed that the spirit, according to the

25 doctrine laid down in the seventh chapter, has no participation in the divine nature, but is purely human; and that no reason can be assigned, why, if God has sentenced to death the whole of man that sinned, the spirit, which is the part principally

omnia morti addicta. Nunc testimoniis agamus. Mortis expertem esse spiritum Ecclesiastes ipse mortalium sapientissimus disertis verbis negat: Cap. iii. 18, 19, 20. *ut moritur bestia, ita mori hominem, et spiritum eundem omnibus ipsis esse.* horum unumquodque ire locum eundem. et v. 21. eos inscitiae damnat, qui diversum iter spirituum hominis et bestiae post mortem affirmare audeant; *Quis scit spiritum hominis an sursum ascendat?* Psal. cxlvii. 4. *exit spiritus eius, redit homo in humum suam: eo die percunt cogitationes eius:*

10 cogitationes autem in animo et spiritu sunt, non in corpore; quæ si perierunt, ipse quoque animus ac spiritus subiisse idem fatum cum corpore censendus est. 1 Cor. v. 5. *ut spiritus salvus sit die illo Domini Iesu.* non dixit *in die mortis*, sed *in die illo Domini.* Animam denique, sive ea totum compo-

15 situm quod aiunt, sive idem quod spiritus significat, mortem quoque obire tam naturalem quam violentam plurimis testimoniis evincitur. Num. xxiii. 14. *moriatur anima mea mortem iustorum:* hæc verba quidem sunt Balaami prophetæ non probissimi, sed quæ verba Deus ori eius indidit v. 9. Job.

offending, should be alone exempt from the appointed punishment; especially since, previous to the entrance of sin into the world, all parts of man were alike immortal; and that since that time, in pursuance of God's denunciation, all have
5 become equally subject to death. But to come to the proofs. The Preacher himself, the wisest of men, expressly denies that the spirit is exempt from death: iii. 18–20. "as the beast dieth, so dieth the man; yea, they have all one breath . . . all go unto one place." And in the twenty-first verse, he con-
10 demns the ignorance of those who venture to affirm that the way of the spirits of men and of beasts after death is different: "who knoweth the spirit of man," *an sursum ascendat*, "whether it goeth upward?" Psal. cxvi. 4. "his breath goeth forth, he returneth to his earth; in that very day his thoughts
15 perish." Now the thoughts are in the mind and the spirit, not in the body; and if they perish, we must conclude that the mind and spirit undergo the same fate as the body. 1 Cor. v. 5. "that the spirit may be saved in the day of the Lord Jesus": the apostle does not say "in the day of death," but "in
20 the day of the Lord."

Lastly, there is abundant testimony to prove that the soul (whether we understand by this term the whole human composition, or whether it is to be considered as synonymous with the spirit) is subject to death, natural as well as violent.
25 Num. xxiii. 10. "let me (*anima mea*, Lat. Vulg.) die the death of the righteous." Such are the words of Balaam, who, though not the most upright of prophets, yet in this instance uttered the words which the Lord put into his mouth; v. 9.

xxxiii. 18. *cohibeat animam eius a fovea.* et xxxvi. 14. *moritur in iuventute anima eorum.* Psal. xxii. 21. *cripe a gladio animam meam.* et lxxviii. 50. *non cohibuit a morte animam eorum.* et lxxxix. 49. *Quis vir cripiat animam suam a sepulchro.* et xciv. 17. *parum abest quin habitasset in loco silentii anima mea.* Itaque homo quoque mortuus *anima* dicitur; Lev. xix. 28. et xxi. 1, 11. *neque ad ulla animas mortuas venito;* et alibi: Isa. xxxviii. 17. *eduxisti animam meam e fovea.* rationem autem quam attulimus iustissimam cur præcipue anima moreretur, Dei ipsius est, Ezech. xviii. 20, *Anima quæ peccat ipsa morietur.* hinc etiam Christi ob nostra peccata morientis animam aliquantis per morti succubuisse testatur et propheta et apostolus et ipse Christus: Psal. xvi. 10. cum Act. ii. 27, 28, 31. *non derelictam esse in sepulchro animam, neque carnem eius.* Matt. xxvi. 38. *tristis est anima mea usque ad mortem.* Nec usquam legitur animas e cœlo aut inferno ad iudicium sisti aut convolare sed e sepulchro omnes evocari, vel saltem in statu mortuorum dicuntur fuisse. Ioan. v. 28, 29. *veniet hora qua omnes qui in monumentis sunt, audient vocem eius. et prodibunt &c.* hic qui resurgent sive iusti sive iniusti, qui audiunt qui prodeunt, nusquam omnino loci nisi in monumentis. 1 Cor. xv. 52. *tuba canet, mortui resurgent:* 1 Thess. iv. 13, 14, 15, 16, 17. *nolim autem vos*

Job xxxiii. 18. "he keepeth back his soul from the pit." xxxvi. 14. "they (*anima eorum*, Lat. Vulg.) die in youth." Psal. xxii. 20. "deliver my soul from the sword." lxxviii. 50. "he spared not their soul from death." lxxxix. 48. "shall he deliver his soul from the hand of the grave?" xciv. 17. "my soul had almost dwelt in silence." Hence man himself, when dead, is spoken of under the name of "the soul"; Lev. xix. 28. Hebr. and xxi. 1, 11. "neither shall he go in to any dead body ("soul," Hebr.)" Isa. xxxviii. 17. "thou hast in love to my soul delivered it from the pit of corruption." The just and sufficient reason assigned above for the death of the soul, is the same which is given by God himself; Ezek. xviii. 20. "the soul that sinneth, it shall die": and therefore, on the testimony of the prophet and the apostle, as well as of Christ himself, the soul even of Christ was for a short time subject unto death on account of our sins: Psal. xvi. 10. compared with Acts ii. 27, 28, 31. "his soul was not left in hell, neither his flesh did see corruption." Matt. xxvi. 38. "my soul is exceeding sorrowful, even unto death." Nor do we anywhere read that the souls assemble, or are summoned to judgment, from heaven or from hell, but that they are all called out of the tomb, or at least that they were previously in the state of the dead. John v. 28, 29. "the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." In this passage those who rise again, those who hear, those who come forth, are all described as being in the graves, the righteous as well as the wicked. 1 Cor. xv. 52. "the trumpet shall sound, and the dead shall be raised." 1 Thess. iv.

in ignorantia versari, fratres, quod ad eos attinet qui obdormierunt ut ne doleatis, sicut et cæteri qui spem non habent. Nam si credimus Iesum mortuum esse et resurrexisse ita etiam et Deus eos qui obdormierint, per Iesum ducet cum eo. hoc

5 *enim vobis dicimus verbis Domini, fore ut nos vivi qui reliqui erimus in adventu Domini, non præveniamus eos qui obdormierint: nam ipse Dominus &c. et qui mortui fuerint in Christo, resurgent primum: deinde nos vivi, qui reliqui erimus, rapiemur simul cum eis in nubes, in occursum domini,*

10 *in aera, et ita semper cum domino erimus: obdormierunt: at corpus exanimum non dormit, nisi et lapides quoque dormiunt. ut ne doleatis; sicut et cæteri qui spem non habent: at cur dolerent, cur spem non haberent, quicquid de corpore futurum sit, si salvas ac beatas fore citra resurrectionem animas*

15 *crediderunt? cæteri profecto qui spem non habebant, tam de anima quam de corpore desperabant, quia resurrectionem nullam credebant: spem ergo omnium fidelium Paulus ad resurrectionem dirigit. Deus eos qui obdormierint, per Iesum ducet cum eo: Nempe in cœlum ex sepulchro. fore ut nos*

20 *vivi, qui reliqui erimus in adventu domini, non præveniamus eos qui obdormierint: Atqui hoc verendum non erat ne præveniamus, siquidem qui obdormierunt iam pridem in cœlum evolarunt; quod si ita est non in occursum Domini sed reduces*

13-17. "but I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope: for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will

5 God bring with him: for this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself shall descend," &c., "and the dead in Christ shall rise first: then we which are alive and remain,

10 shall be caught up together with them into the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." They "were asleep"; whereas the lifeless body does not sleep, unless inanimate matter can be said to sleep. "That ye sorrow not, even as others which have no hope"; but why

15 should they sorrow and have no hope, if they believed that their souls would be in a state of salvation and happiness even before the resurrection, whatever might become of the body? The rest of the world, indeed, who had no hope, might with reason despair concerning the soul as well as the body,

20 because they did not believe in the resurrection; and therefore it is to the resurrection that St. Paul directs the hope of all believers. "Them which sleep in Jesus will God bring with him"; that is, to heaven from the grave. "We which are alive and remain unto the coming of the Lord shall not prevent

25 them which are asleep." But there would have been no reason to fear lest the survivors should prevent them, if they who were asleep had long since been received into heaven; in which case the latter would not come "to meet the Lord," but

cum eo veniunt: verum *nos vivi rapiemur simul cum eis*, non post eos, *et ita semper cum Domino erimus*; post resurrectionem nimirum, non ante: atque tum demum *iusti ab impiis segregabuntur*. Matt. xiii. 49. Dan. xii. 2. *multi ex dormientibus in pulverulenta terra expergiscentur: hi ad vitam æternam, illi ad opprobria et contemptum æternum*. Eodem somno consopitum etiam Lazarum crediderim; si forte quis quærat, quonam Lazarus anima in illo mortis quatriduo se receperit: non enim devocatam cœlo, ad corporis incommoda 10 rursus subeunda, sed evocatam sepulchro, mortisque somno excitatam, mea quidem sententia, haud dubitarim respondere: quod ut faciam Christi verba ipsa invitant; Ioan. xi. 11, 13. *Lazarus amicus noster dormit; sed proficiscor ut a somno excitem eum: hoc autem dixerat Jesus de ipsius morte: quæ* 15 *vera mors fuit, siquidem miraculum illud verum.* idem demonstrat ipse Christi gestus in suscitando Lazaro v. 43. *clamavit voce magna, Lazare, huc veni foras:* Si anima Lazarus, id est, revera ipse Lazarus intus non erat, cur exanimum corpus audire nescium inclamavit? si inclamavit animam, cur eo ex 20 loco ubi ante non erat quam inclamasset? eo sane oculos intendisset, in cœlum nempe, unde animam Lazarus redire parerat, si divisam a corpore credi voluisset: nam evocare ex sepulchro quod in sepulchro non sit, idem est quod vivum inter mortuos quærere: id quod in discipulis angelus inscitiae

would return with him. "We" however "which are alive shall be caught up together with them," not after them, "and so shall we ever be with the Lord," namely, after, not before the resurrection. And then at length "the wicked shall be 5 severed from among the just," Matt. xiii. 49. Dan. xii. 2. "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." In such a sleep I should suppose Lazarus to have been lying, if it were asked whither his soul betook itself during those four days of death. For I cannot believe that it would have been called back from heaven to suffer again the inconveniences of the body, but rather that it was summoned from the grave, and roused from the sleep of death. The words of Christ themselves lead to this conclusion: John xi. 11, 13. 10 15 "our friend Lazarus sleepeth; but I go, that I may awake him out of sleep: howbeit Jesus spake of his death": which death, if the miracle were true, must have been real. This is confirmed by the circumstances of Christ's raising him; v. 43. "he cried with a loud voice, Lazarus, come forth." If the 20 soul of Lazarus, that is, if Lazarus himself was not within the grave, why did Christ call on the lifeless body which could not hear? If it were the soul which he addressed, why did he call it from a place where it was not? Had he intended to intimate that the soul was separated from the body, he would 25 have directed his eyes to the quarter whence the soul of Lazarus might be expected to return, namely, from heaven: for to call from the grave what is not there, is like seeking the living among the dead, which the angel reprehended as

arguebat Luc. xxiv. 5. Idem in suscitando viduæ filio perspicuum est, Luc. vii. 14.

Contra, qui animam mortis expertem ad loca præmio aut pœnæ destinata, exuto corpore, recta commeare, aut angelos via duces sequi affirmant, ibique ad finem usque mundi seorsim degere, his præcipue nituntur scripturæ locis: Psal. xlix. 16. *Deus est redempturus animam meam e sepulchro.* verum hic potius arguitur animam cum corpore sepulchrum subire, ut iam sæpius demonstratum est, unde opus esset redemptio; in resurrectione scilicet, *cum recepturus est eam Deus potentissime,* versu eodem: quod ad reliquos, *quorum redemptio cessat in sæculum,* v. 9: *similesque esse iumentis.* v. 13, 15.

Locus secundus est Eccl. xii. 9. *spiritu redeunte ad Deum,* 15 *qui dederat illum.* Atqui ne hinc quidem quod volunt evin-
citur; *ad Deum enim redire,* late admodum necesse est accipi;
quandoquidem improbi non ad Deum, sed a Deo in morte
procul abscedunt: et supra dixerat, cap. iii. 12. *horum unum-
quodque ire cundem locum.* et omnium prorsus animalium
20 spiritum dicitur Deus et dedit et ad se recipere, dum corpus.
ad pulverem revertitur. Iob. xxxiv. 14, 15. *si—spiritum eius
et animam eius ad se reciperet: exspiraret omnis caro simul,
et homo in pulverem reverteretur.* Psal. civ. 29, 30 idem.
Quanto rectius Euripides vel insciens hunc locum interpre-
25 tatus est in Supplicibus:

ignorance in the disciples, Luke xxiv. 5. The same is apparent in the raising of the widow's son: Luke vii. 14.

On the other hand, those who assert that the soul is exempt from death, and that when divested of the body, it wings its way, or is conducted by angels, directly to its appointed place of reward or punishment, where it remains in a separate state of existence to the end of the world, found their belief principally on the following passages of Scripture. Psal. xlix. 15. "God will redeem my soul from the power of the grave." But this proves rather that the soul enters the grave with the body, as was shown above, from whence it needs to be redeemed, namely, at the resurrection, when "God shall receive it," as follows in the same verse. As for the remainder, "their redemption ceaseth for ever," v. 8. and they are "like the beasts that perish," v. 12, 14.

The second text is Eccles. xii. 7. "the spirit shall return unto God that gave it." But neither does this prove what is required; for the phrase, "the spirit returning to God," must be understood with considerable latitude; since the wicked do not return to God at death, but depart far from him. The preacher had moreover said before, iii. 20. "all go unto one place"; and God is said both to have given, and to gather unto himself the spirit of every living thing, whilst the body returns to dust, Job xxxiv. 14, 15. "if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." See also Psal. civ. 29, 30. Euripides in the *Suppliants* has, without being aware of it, given a far better interpretation of this passage than the commentators in question.

δθεν δ ἔκαστον εἰς τὸ σῶμα ἀφίκετο
 ἐνταῦθ' ἀπῆλθε, πνεῦμα μὲν πρὸς αἰθέρα,
 τὸ σῶμα δ εἰς γῆν —————

Hoc est Soluta pars quæque in sua redit principia, in sua ele-
 5 menta: quod etiam ab Ezechiele confirmatur, cap. xxxvii. 9.
a quatuor ventis adveni o spiritus: certe igitur spiritus hominis
 illuc abierat, unde est reversus. Hinc puto Matt. xxiv. 31.
congregabunt electos eius a quatuor ventis. quidni tam spi-
 ritus electorum, quam minutissimos corporum pulvisculos, in
 10 diversas nonnunquam regiones longissime difflatos? Idem
 censendum de 1 Reg. xvii. 21. *Revertatur quæso anima pueri.*
 Quamquam et iste modus loquendi vulgaris ad omnem animæ
 defectionem adhiberi solet: Iudic. xv. 19. *Rediit spiritus eius*
et vixit. 1 Sam. xxx. 12. idem. Nam certe mortuis omnem vitæ
 15 existentiam adimunt multa scripturæ loca quorum aliquot
 modo protulimus: sed apertissime huic obiectioni satisfaciunt
 quæ supra de interitu spiritus attulimus.

Tertius locus est Matt. x. 28. *occidunt corpus, animam*
non possunt. respondeo, corpus, proprie loquendo, occidi
 20 non posse, utpote per se inanimatum: necesse est igitur
 corpus, ut in scriptura fere, pro toto composito, ut loquimur,

“Each various part
That constitutes the frame of man, returns
Whence it was taken; to th’ ethereal sky
The soul, the body to its earth”;

- 5 that is, every constituent part returns at dissolution to its elementary principle. This is confirmed by Ezek. xxxvii. 9. “come from the four winds, O breath”; it is certain therefore that the spirit of man must have previously departed thither from whence it is now summoned to return. Hence perhaps 10 originates the expression in Matt. xxiv. 31. “they shall gather together the elect from the four winds.” For why should not the spirits of the elect be as easily gathered together as the smallest particles of their bodies, sometimes most widely dispersed throughout different countries? In the same manner 15 is to be understood 1 Kings xvii. 21. “let this child’s soul come into him again.” This however is a form of speech applied to fainting in general: Judges xv. 19. “his spirit came again, and he revived.” See also 1 Sam. xxx. 12. For there are many passages of Scripture, some of which have been already 20 quoted, which undoubtedly represent the dead as devoid of all vital existence; but what was advanced above respecting the death of the spirit affords a sufficient answer to the objection.

The third passage is Matt. x. 28. “fear not them which kill the body, but are not able to kill the soul.” It may be answered that, properly speaking, the body cannot be killed, as being in itself a thing inanimate: the body therefore, as is common in Scripture, must be taken for the whole human

seu pro vita animali ac temporali accipiatur; anima pro vita spirituali, qua post sæculi finem induendi sumus, ut ex reliquo versiculo et 1 Cor. xv. 44. liquet.

Quartus locus est Philipp. i. 23. *cupiens dissolvi et cum Christo esse.* ut taceam incertam et variam verbi ἀναλῦσαι versionem, quod nihil minus quam dissolvi significat, respondeo, tametsi Paulus summam statim adipisci perfectionem et gloriam, veluti ultimum suum finem cupiebat, quod et omnes pro se cupiunt, non continuo demonstrari 10 cuiusque animam elapsam corpore, vel cœlo vel inferno sine mora recipi: *esse enim cum Christo* cupiebat nempe in adventu eius, quem omnes fideles quam primum adfore et cupiebant et expectabant: Sic navigaturus cupit solvere et esse in portu, itineris interiecti mentionem vix facit. Quod 15 si tempus nullum sine motu, unde qui apud Heroas dormire dicebantur, momentum quo somnum inierunt momento quo excitati sunt connectebant, intermedium omne eximentes, Arist. Phys. l. iv. c. 11. Quanto magis illis qui mortui sunt, quicquid intercedit temporis perit: unde mori et esse cum 20 Christo, eodem fieri momento sentietur. quando autem erit

compound, or for the animal and temporal life; the soul for that spiritual life with which we shall be clothed after the end of the world, as appears from the remainder of the verse, and from 1 Cor. xv. 44.

- 5 The fourth text is Philipp. i. 23. “having a desire to depart (*cupiens dissolvi*, having a desire for dissolution) and to be with Christ.” But, to say nothing of the uncertain and disputed sense of the word *ἀναλύσαι*, which signifies anything rather than “dissolution,” it may be answered, that although
- 10 Paul desired to obtain immediate possession of heavenly perfection and glory, in like manner as every one is desirous of attaining as soon as possible to that, whatever it may be, which he regards as the ultimate object of his being, it by no means follows that, when the soul of each individual leaves the body,
- 15 it is received immediately either into heaven or hell. For he “had a desire to be with Christ”; that is, at his appearing, which all the believers hoped and expected was then at hand. In the same manner one who is going on a voyage desires to set sail and to arrive at the destined port (such is the order in
- 20 which his wishes arrange themselves), omitting all notice of the intermediate passage. If, however, it be true that there is no time without motion, which Aristotle illustrates by the example of those who were fabled to have slept in the temple of the heroes, and who, on awaking, imagined that the mo-
- 25 ment in which they awoke had succeeded without an interval to that in which they fell asleep; how much more must intervening time be annihilated to the departed, so that to them to die and to be with Christ will seem to take place at the same

ut tandem simus cum Christo, Christus ipse disertissime docet.
 Ioan. xiv. 3. *quum profectus fuero et paravero vobis locum,
 rursum veniam et assumam vos ad meipsum: ut ubi ero ego
 et vos sitis.*

- 5 Quintus locus nobiscum plane facit: 1 Pet. iii. 19. *spiritibus qui sunt in carcere, ad verbum, in custodia; ut Syrus
 habet, in sepulchro, quod eodem recidit; est enim sepul-
 chrum communis omnium in diem iudicii custodia; quod
 ergo apostolus cap. iv. v. 5, 6. planius dicit, paratus est ad
 10 iudicandum vivos et mortuos; idcirco et mortuis evangelizatum fuit, idem nunc dicit per metaphoram, spiritus qui sunt
 in custodia; spiritus ergo mortui.*

- Sextus est Apoc. vi. 9. *vidi animas sub altari:* respondeo,
 constare ex toto idiomate biblico animam pro toto corpore
 15 animato plerumque dici: nunc de animabus nondum natis
 dicitur; nisi forte sigillum quintum Ioannis tempore apertum
 iam erat: Sic Christus in illa divitis et Lazari parabola, Luc.
 xvi. tametsi docendi causa, anticipans ponit quasi factum,
 quod non nisi post diem iudicii faciendum erat, statumque
 20 mortuorum diversum adumbrat, nequaquam tamen animam
 a corpore sciungit.

Septimus locus est Luc. xxiii. 43. *Tum dixit ei Jesus, Amen*

moment? Christ himself, however, expressly indicates the time at which we shall be with him; John xiv. 3. "if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

5 The fifth text evidently favors my view of the subject: 1 Pet. iii. 19. "by which also he went and preached to the spirits that are in prison," literally, "in guard," or, as the Syriac version renders it, *in sepulchro*, "in the grave," which means the same; for the grave is the common guardian of all till the
 10 day of judgment. What therefore the apostle says more fully, iv. 5, 6. "who shall give account to him that is ready to judge the quick and the dead; for, for this cause was the gospel preached also to them that are dead," he expresses in this place by a metaphor, "the spirits that are in guard"; it follows, therefore, that the spirits are dead.
 15

The sixth text is Rev. vi. 9. "I saw under the altar the souls of them that were slain." I answer, that in the Scripture idiom the soul is generally often put for the whole animate body, and that in this passage it is used for the souls of those
 20 who were not yet born; unless indeed the fifth seal was already opened in the time of John: in the same manner as in the parable of Dives and Lazarus, Luke xvi. though Christ, for the sake of the lesson to be conveyed, speaks of that as present which was not to take place till after the day of judgment,
 25 and describes the dead as placed in two distinct states, he by no means intimates any separation of the soul from the body.

The seventh text is Luke xxiii. 43. "Jesus said unto him,

dico tibi hodie mecum eris in paradiſo. Multos variis de causis exercuit hic locus, usque eo ut interpunctionem etiam tollere non dubitarint; ut si sic scriptum esset, *dico tibi hodie*, id est, etiamsi hodie miserrimus et contemptissimus videar esse omnibus, tibi tamen dico, atque confirmo, fore te mecum in paradiſo. id est, in loco aliquo amōeno (nam paradiſus proprium cœlum non est) sive statu cum animæ tum corporis spirituali. quemadmodum cæteri Matt. xxvii. 52, 53. in illo enim terræ motu, eodem die, non triduo post, ut vulgo creditur, monumenta aperta sunt, mortui surrexerunt, et egressi sunt v. 52. *xai ðxeλθόντες egressi cum essent* post resurrectionem demum Christi, introierunt in sanctam urbem. cum eiusmodi enim interpunctione veteres Græci ista legebant Erasmo teste. et Syrus plane sic; *et egressi sunt et post resurrectionem eius ingressi sunt &c.* Status ille resurgentium sanctorum cum animæ tum corporis spiritualis, non immerito quidem Paradiſus dici potuit, in quo bonum illum latronem cæteris sanctis fuisse aggregatum sine noxa equidem existimem: nec *hodie* stricte sumi necesse est, sed tempus breve modo intelligi, ut 2 Sam. xvi. 3. Heb. iii. 7. utcunque hæc sint, ob unum difficultissimum et non satis intellectum locum tot clarissima testimonia repudiari non debent.

Octavus est eiusdem capituli v. 46. *in manus tuas commendabo*

Verily I say unto thee, To-day shalt thou be with me in paradise." This passage has on various accounts occasioned so much trouble, that some have not hesitated to alter the punctuation, as if it had been written, "I say unto thee to-day";

5 that is, although I seem to-day the most despised and miserable of all men, yet I declare to thee and assure thee, that thou shalt hereafter be with me in paradise, that is, in some pleasant place (for properly speaking paradise is not heaven), or in the spiritual state allotted to the soul and body. The same

10 expedient has been resorted to Matt. xxvii. 52, 53. At the time of the earthquake, on the same day (not three days after, as is generally supposed) the graves were opened, the dead arose and came out, v. 52. *xai εξελθοντες*, and having come out, at length after the resurrection of Christ they went into

15 the holy city; for so, according to Erasmus, the ancient Greeks pointed the passage; and with this the Syriac agrees: *et egressi sunt, et post resurrectionem eius ingressi sunt, &c.* That spiritual state in which the souls as well as bodies of the arising saints previously abode, might not improperly be called par-

20 adise; and it was in this state, as appears to me, that the penitent thief was united to the other saints without polluting them by his company. Nor is it necessary to take the word "to-day" in its strict acceptation, but rather for a short time,

25 as in 2 Sam. xvi. 3. Heb. iii. 7. However this may be, so much clear evidence should not be rejected on account of a single passage, of which it is not easy to give a satisfactory interpretation.

The eighth text is the forty-sixth verse of the same chapter:

spiritum meum. Sed neque separandum idcirco a corpore, neque non mortalem; sic Davides non tum utique moriturus Psal. xxxi. 6. *in manum tuam*, inquit, *depono spiritum meum*, in corpore tamen, et cum corpore manentem: Sic Stephanus 5 Act. vii. 59. *Domine Iesu recipe spiritum meum.* *hæc tamen dicens obdormivit:* quid ergo? commendavit spiritum suum non nudum et exutum, sed integrum, ut est 1 Thess. v. 23. cum corpore et anima, ille quidem triduo post resuscitandum; hic in adventum Domini servandum. Sic 1 Pet. iv. 10 19. *deponant apud eum ut fidum conditorem suas ipsorum animas, cum bene faciendo.*

Nonus locus est 2 Cor. v. a versu primo ad vigessimum. verum abunde liquet non ibi separationem animæ a corpore doceri, sed vitam animalem totius hominis et terrestrem, vitæ 15 eiusdem spirituali et cœlesti opponi: hinc v. 1. *domus tabernaculi* opponitur non animæ, sed *ædificio* et *domicilio*, id est, totius hominis renovationi ultimæ, ut etiam Beza explicat, qua superinduamur in coelis *induti non nudi* v. 3. id quod v. 4. clarissime demonstrat, *in quo constituti, non cupimus 20 exui, sed superindui, ut absorbeat mortale a vita:* et v. 5. *Deus nos ad seipsum condidit;* non profecto ad separationem a corpore, sed ad utriusque perfectionem adipiscendam: hinc

"into thy hands I commend my spirit." But the spirit is not therefore separated from the body, or incapable of death; for David uses the same language Psal. xxxi. 5. although he was not then about to die: "into thine hand I commit my spirit,"
5 while it was yet abiding in, and with, the body. So Stephen, Acts vii. 59. "Lord Jesus, receive my spirit . . . and when he had said this, he fell asleep." It was not the bare spirit divested of the body that he commended to Christ, but *the whole spirit and soul and body*, as it is expressed 1 Thess. v.
10 23. Thus the spirit of Christ was to be raised again with the body on the third day, while that of Stephen was to be reserved till the appearing of the Lord. So 1 Pet. iv. 19. "let them commit the keeping of their souls to him in well doing."

The ninth passage is 2 Cor. v. 1–20. It is sufficiently apparent, however, that the object of this passage is not to inculcate the separation of the soul from the body, but to contrast the animal and terrestrial life of the whole man with the spiritual and heavenly. Hence in the first verse "the house of this tabernacle" is opposed, not to the soul, but to "a
20 building of God, an house not made with hands," that is, to the final renewal of the whole man, as Beza also explains it, whereby "we are clothed upon" in the heavens, "being clothed . . . not naked," v. 3. This distinctly appears from the fourth verse: "not for that we would be unclothed,
25 but clothed upon, that mortality might be swallowed up of life." See also v. 5. "now he that hath wrought us for the selfsame thing is God"; not for the separation of the soul from the body, but for the perfecting of both. Wherefore the clause

demum v. 8. illud *abesse a corpore, et adesse apud dominum,*
de consummata nostra beatitudine intelligi necesse est: et
corpus pro vita hac fragili, ut apud sacros scriptores fere sem-
per, et illam ἐκδήμησιν v. 9. pro æterna ad cœleste ævum mi-
5 *gratione sumi; vel etiam præsentes esse in corpore et a Domino*
peregre vivere v. 6. idem esse videtur quod rebus mundanis
implicitos esse, et cœlestibus minus vacare; ratio redditur v. 7.
quia per fidem ambulamus non per visum. itaque v. 8. con-
fidimus et probamus magis peregrinari ex corpore et domi
10 *esse apud dominum; id est mundanis rebus, quantum fieri*
potest, renuntiare, et in cœlestibus versari. et v. 9. clarius
adhuc ostendit, illud cum peregrinari, tum domi esse de hac
vita dici. Contendimus igitur, sive domi, sive peregre viven-
15 *tes Deo accepti esse: non enim certe in futura vita conten-*
dimus ut Deo ad resurrectionem usque grati in cœlo simus;
ea scilicet opera, is labor huius tantummodo vitæ est, eiusque
præmium in adventu tandem Christi Secundo, non ante
expectandum. Nam inquit v. 10. oportet nos manifestos
20 *fieri coram tribunali Christi, ut unusquisque reportet quæ in*
corpore fecerit, congruenter ad id quod fecerit sive bonum,
sive malum: boni ergo vel mali retributio post mortem ante
diem illum iudicii nulla est. consulatur, 1 Cor. xv. quod
totum fere caput haud mediocrem huic loco lucem affert.

in the eighth verse, "to be absent from the body, and to be present with the Lord," must be understood of the consummation of our happiness; and "the body" must be taken for this frail life, as is common in the sacred writers, and the 5 "absence" spoken of v. 9. for our eternal departure to a heavenly world; or perhaps to be "at home in the body, and to be absent from the Lord," v. 6. may mean nothing more than to be entangled in worldly affairs, and to have little leisure for heavenly things; the reason of which is given v. 7.

10 "for we walk by faith, not by sight": whence it follows, v. 8. "we are confident and willing rather to be absent from the body, and to be present with the Lord"; that is, to renounce the worldly things as much as possible, and to be occupied with things heavenly. The ninth verse proves still more clearly 15 that the expressions "to be present" and "to be absent" both refer to this life: "wherefore we labor that whether present or absent, we may be accepted of God": for no one supposes that the souls of men are occupied from the time of death to that of the resurrection in endeavors to render themselves acceptable to God in heaven; that is the employment of the present life, and its reward is not to be looked for till the second coming of Christ. For the apostle says, v. 10. "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath 20 done, whether it be good or bad." There is consequently no recompense of good or bad after death, previous to the day of judgment. Compare 1 Cor. xv. the whole of which chapter throws no small light on this passage. The same sense is 25

Eodem etiam referri debet 2 Pet. i. 13, 14, 15. *quamdiu sum in hoc tabernaculo &c.* id est in hac vita. Quid plura? vix restat aliis Scripturæ locus, cui non ex iis quæ iam dicta sunt abunde responderi possit.

- 5 Ultimus mortis gradus est MORS ÆTERNA DAMNATORUM PŒNA: de qua infra cap. xxvii.

CAPUT XIV.

DE HOMINIS RESTITUTIONE ET CHRISTO REDEMPTORE.

PROVIDENTIAM Dei in lapsu hominis quæ fuerit, vidimus; nunc in eius restitutione quo pacto versata sit, videamus.

- 10 RESTITUTIO HOMINIS est, qua is a Deo patre per Iesum Christum peccato et morte liberatus, ad statum gratiæ et gloriæ longe præstantiorem quam unde exciderat enectus est. Rom. v. 15. *at non ut offensa, ita et donum gratuitum: nam si unius offensa multi mortui sunt, multo magis gratia Dei et*
 15 *donatio per gratiam, quæ est unius hominis Iesu Christi in multos exundavit.* et v. 17. *etenim si per unam offensam mors regnavit per unum, multo magis ii qui exundantiam illam gratiæ et donum iustitiæ recipiunt, in vita regnabunt per unum Iesum Christum.* et v. 21. *idem.* Eph. i. 9, 10.
 20 *secundum beneplacitum eius quod præstituerat in sese, ut*

to be ascribed to 2 Pet. i. 13-15; "as long as I am in this tabernacle," &c. that is, in this life. It is however unnecessary to prolong this discussion, as there is scarcely one of the remaining passages of Scripture which has not been already 5 explained by anticipation.

The fourth and last degree of death, is DEATH ETERNAL, THE PUNISHMENT OF THE DAMNED; which will be considered in the twenty-seventh chapter.

CHAPTER XIV.

OF MAN'S RESTORATION AND OF CHRIST AS REDEEMER.

WE HAVE hitherto considered the Providence of God in relation to the fall of man; we are now to consider it as operating in his restoration.

THE RESTORATION OF MAN is the act whereby man, being delivered from sin and death by God the Father through Jesus Christ, is raised to a far more excellent state of grace 15 and glory than that from which he had fallen. Rom. v. 15. "but not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many." v. 17. "for if by one man's offence 20 death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." See also v. 21. Eph. i. 9, 10. "according to his good pleasure which he hath purposed in

recollicheret omnia illa in Christo. i Ioan. iii. 8. *qui facit peccatum, ex diabolo est—. ad hoc manifestus factus est filius Dei ut dissolvat opera Diaboli.*

PARTES EIUS SUNT REDEMPATIO et RENOVATIO.

5 REDEMPATIO QUA IUXTA ÆTERNUM DEI PATRIS CONSILIU M ET GRATIAM, CHRISTUS IN PLENITUDINE TEMPORUM MISSUS, SAN-
GUINIS SUI PRETIO SPONTE PERSOLUTO, OMNES CREDENTES RE-
DEMIS.

IUXTA ÆTERNUM DEI PATRIS CONSILIU M. i Pet. i. 20. *agni 10 præcogniti ante iacta mundi fudamenta.* cætera loca vide supra cap. iv. de Prædestinatione.

ET GRATIAM. Deus enim in serpentis pœna denuntianda cum adhuc homo peccatum suum non nisi maligne fassus Deo esset, promisit se ex semine mulieris suscitaturum qui ser-
pentis caput contereret Gen. iii. 15. antequam ad sententiam de homine ferendam devenisset; atque ita condemnationem hominis gratuita redemptio prævertit. Ioan. iii. 16. *ita 15 deus dilexit mundum ut filium suum dederit—.* Rom. iii.
25. *quem proposuit Deus placamentum fidei.* et v. 8. com-
20 mendat suam ergo nos charitatem Deus, eo quod cum adhuc essemus peccatores—. Heb. ii. 9. *ut beneficio Dei pro omni- 25 bus mortem gustaret.* i Ioan. iv. 9, 10. *per hoc manifesta facta est charitas Dei in nos quod filium suum misit Deus—.*

himself . . . that he might gather together in one all things in Christ." 1 John iii. 8. "he that committeth sin is of the devil . . . for this purpose the Son of God was manifested, that he might destroy the works of the devil."

- 5 In this restoration are comprised the REDEMPTION and RENOVATION OF MAN.

REDEMPTION is that act whereby CHRIST, BEING SENT IN THE FULNESS OF TIME, REDEEMED ALL BELIEVERS AT THE PRICE OF HIS OWN BLOOD, BY HIS OWN VOLUNTARY ACT, CONFORMABLY TO

- 10 THE ETERNAL COUNSEL AND GRACE OF GOD THE FATHER.

CONFORMABLY TO THE ETERNAL COUNSEL OF GOD THE FATHER. 1 Pet. i. 20. "the Lamb . . . preordained before the foundation of the world." See other passages to the same effect in the fourth chapter, on Predestination.

- 15 GRACE. Even before man had, properly speaking, confessed his guilt, that is, before he had avowed it ingenuously and in the spirit of repentance, God nevertheless, in pronouncing the punishment of the serpent, previously to passing sentence on man, promised that he would raise up from the seed of the
 20 woman one who should bruise the serpent's head, Gen. iii. 15. and thus anticipated the condemnation of mankind by a gratuitous redemption. John iii. 16. "God so loved the world, that he gave his only begotten Son—." Rom. iii. 25. "whom God hath set forth to be a propitiation through faith." v. 8.
 25 "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Heb. ii. 9. "that he, by the grace of God, should taste death for every man." 1 John iv. 9, 10. "in this was manifested the love of God toward us,

non quod nos dilexerimus Deum, sed quod ipse dilexerit nos. Hinc itaque Pater, cuius nempe solius æterno consilio et gratia servati sumus, *Servator noster* sæpius appellatur. Luc. i. 47. *exultat spiritus meus in Deo servatore meo.* et v. 68, 5 69. *Benedictus est Dominus Deus Israelis quod inviserit et redemerit populum suum; et exixerit cornu salutis nobis in domo Davidis pueri sui.* i Tim. i. 1. *ex mandato Dei servatoris nostri, et Domini Iesu Christi, spei nostræ.* et ii. 3. *nam hoc bonum est et acceptum coram servatore nostro Deo.* et 10 iv. 10. *in Deo vivo, qui est servator omnium.* Tit. i. 3. *ex imperio servatoris nostri Dei.* et ii. 10. *ut doctrinam servatoris nostri Dei ornent in omnibus.* et iii. 4, 5, 6. *cum autem benignitas et erga homines amor apparuit servatoris nostri Dei—. ex sua misericordia servavit nos per lavacrum regenerationis et renovationis spiritus sancti, quem effudit super nos copiose per Iesum Christum servatorem nostrum.* Iudæ 25. *soli sapienti Deo servatori nostro gloria—, per Iesum Christum Dominum nostrum;* ut vetus interpres et nonnulli codices Græci habent.

20 CHRISTUS IN PLENITUDINE TEMPORUM MISSUS: Gal. iv. 4. *postquam venit plenum illud tempus, emisit Deus—.* Eph. i. 10. *in dispensatione plenitudinis temporum—.*

SANGUINIS SUI PRETIO: Isa. liii. 1. &c. Act. xx. 28. *ecclesiam Dei quam per proprium sanguinem acquisivit.* Rom. iii. 25. 25 *placamentum per fidem in sanguine ipsius.* i Cor. vi. 20. *empii sunt pretio.* et vii. 23. idem. Gal. iii. 13. *pro nobis*

because that God sent his only begotten Son . . . not that we loved God, but that he loved us." Hence the Father is often called "our Savior," inasmuch as it is by his eternal counsel and grace alone that we are saved. Luke i. 47. "my spirit hath rejoiced in God my Savior." v. 68, 69. "blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David." 1 Tim. i. 1. "by the commandment of God our Savior, and Lord Jesus Christ, which is our hope." ii. 3. "for this is good and acceptable in the sight of God our Savior." iv. 10. "we trust in the living God, who is the Savior of all men." Tit. i. 3. "according to the commandment of God our Savior." ii. 10. "that they may adorn the doctrine of God our Savior in all things." iii. 4-6. 15 "but after that the kindness and love of God our Savior toward man appeared . . . according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior." Jude 25. "to the only wise God our Savior, be glory"; where the *Vetus Interpres* and some of the Greek manuscripts add, "through Jesus Christ our Lord."

CHRIST BEING SENT IN THE FULNESS OF TIME. Gal. iv. 4. "but when the fulness of time was come, God sent forth his Son." Eph. i. 10. "in the dispensation of the fulness of times."

25 **AT THE PRICE OF HIS OWN BLOOD.** Isa. liii. 1, &c. Acts xx. 28. "the Church of God, which he hath purchased with his own blood." Rom. iii. 25. "a propitiation through faith in his blood." 1 Cor. vi. 20. "ye are bought with a price." See also

factus est execratio. Eph. v. 2. pro nobis oblationem et victimam Deo. Heb. ii. 9. ut pro omnibus mortem gustaret. et xiii. 20. per sanguinem pacti æterni. i Pet. i. 19. pretioso sanguine. et iii. 18. pro peccatis passus. Apoc. i. 5. lavit nos 5 a peccatis nostris per sanguinem suum. et v. 9. redemisti nos Deo per sanguinem tuum. et xiii. 8. agni mactati a iacto mundi fundamento.

SPONTE PERSOLUTO: Isa. liii. 10. *semetipsum exposuit. Matt. xx. 28. ut daret animam suam in redemptionis pretium pro 10 multis. Ioan. x. 15, 18. nemo tollit animam a me sed ego depono: auctoritatem habeo deponendi eam et rursus assumendi. Eph. v. 2. tradidit semetipsum pro nobis. Philipp. ii. 8. factus obediens—. i Tim. ii. 6. se ipse dedit redemp- tionis pretium.*

15 OMNES CREDENTES. Rom. iii. 25. *placamentum per fidem in sanguine ipsius.*

Redemptor autem sive mediator unicus est Christus. Act. iv. 12. *nec est in alio quoquam salus, nec enim aliud nomen est sub cœlo quod datum sit inter homines, per quod oporteat 20 nos servari. i Tim. ii. 5. unus mediator, homo Jesus Christus. Ioan. xiv. 6. nemo venit ad patrem nisi per me.*

Et is quidem ab ipso hominis lapsu qua obscurius, qua clarius universo generi humano promissus et expectatus. Gen. iii. 15. *inimicitiam pono—. et xxii. 18. benedictas fore in*

- vii. 23. Gal. iii. 13. "being made a curse for us." Eph. v. 2. "he hath given himself for us an offering and a sacrifice to God." Heb. ii. 9. "that he should taste death for every man." xiii. 20. "through the blood of the everlasting covenant." 1
5 Pet. i. 19. "with the precious blood of Christ." iii. 18. "Christ also hath once suffered for sins." Rev. i. 5. "that washed us from our sins in his own blood." v. 9. "thou hast redeemed us to God by thy blood." xiii. 8. "the Lamb slain from the foundation of the world."
- 10 **BY HIS OWN VOLUNTARY ACT.** Isa. liii. 10. "upon condition that his soul make a trespass offering," Matt. xx. 28. "to give his life a ransom for many." John x. 15, 18. "I lay down my life for the sheep: no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again." Eph. v. 2. "he hath given himself for us." 15 Philipp. ii. 8. "became obedient unto death." 1 Tim. ii. 6. "who gave himself a ransom for all."
- ALL BELIEVERS.** Rom. iii. 25. "a propitiation through faith in his blood."
- 20 There is no other Redeemer or Mediator besides Christ. Acts iv. 12. "neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." 1 Tim. ii. 5. "there is one mediator . . . the man Christ Jesus." John xiv. 6. "no man cometh unto 25 the Father, but by me."

There was a promise made to all mankind, and an expectation of the Redeemer, more or less distinct, even from the time of the fall. Gen. iii. 15. "I will put enmity." xxii. 18.

semine tuo omnes gentes terræ. et xxvi. 4. et xxviii. 14. idem.
et xlix. 10. donec venerit filius eius sive pacificus ille. Deut.
xviii. 15. prophetam e medio tui, e fratribus tuis sicut ego
sum, suscitabit tibi Iehova Deus tuus; ei auscultate: secundum
5 omnia quæ petiisti a Iehova Deo tuo in Chorebo, dicendo,
ne pergam audire vocem Iehovæ Dei, et ignem—; ut non
moriar—. Iob. xix. 25, 26. *novi redemptorem meum vivere.*
Clarius passim in psalmis et prophetis. Psal. lxxxix. 36, 37.
semel iuravi per sanctitatem meam, Davidi, non mentiar;
10 semen eius in sæculum fore—. Isa. xi. 1, &c. *prodibit virgula*
e truncu succiso Iischai—. Ier. xxx. 9. *servient Iehovæ Deo*
suo; et Davidi regi suo, quem excitabo ipsis. et xxxiii. 15.
tempore illo faciam ut efflorescat Davidi germen iustum—.

Præstituto autem tempore in mundum missus, ut supra:
15 Gal. iv. 4.

In Christo redemptore consideranda sunt duo: NATURA eius
 et OFFICIO.

NATURA duplex est; divina et humana. Matt. xvi. 16. *Chris-*
tus filius Dei viventis. Gen. iii. 15. *semen mulieris.* Ioan.
20 i. 1, 14. erat sermo Deus. et sermo factus est caro. et iii. 13.
qui descendit e cœlo, nempe filius hominis qui est in cœlo.
et v. 31. qui superne venit. qui e cœlo venit. Act. ii. 30. *ex*
lumbis Davidis quod ad carnem. Rom. i. 3. idem. Rom.

"in thy seed shall all the nations of the earth be blessed." See also xxvi. 4. xxviii. 14. xl ix. 10. "until Shiloh," or "the peacemaker come." Deut. xviii. 15. "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken: according to all that thou desiredst of Jehovah thy God in Horeb . . . saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not." Job xix. 25, 26. "I know that my redeemer liveth." In the Psalms and prophetic writings the advent of the Redeemer is intimated with less obscurity. Psal. lxxxix. 35, 36. "once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever." Isa. xi. 1, &c. "there shall come forth a rod out of the stem of Jesse." Jer. xxx. 9. "they shall serve Jehovah their God, and David their king, whom I will raise up unto them." xxxiii. 15. "at that time will I cause the branch of righteousness to grow up unto David."

At the appointed time he was sent into the world. Gal. iv. 4. as above.

Two points are to be considered in relation to Christ's character as Redeemer; his NATURE and OFFICE.

His NATURE is twofold; divine and human. Matt. xvi. 16. "the Christ, the Son of the living God." Gen. iii. 15. "the seed of the woman." John i. 1, 14. "the Word was God . . . and the Word was made flesh." iii. 13. "he that came down from heaven, even the Son of man that is in heaven." v. 31. "he that cometh from above . . . he that cometh from heaven." Acts ii. 30. "of the fruit of the loins of David, ac-

viii. 3. *Deus suo ipsius filio misso in forma consimili carnis peccato obnoxiae.* et ix. 5. *ex quibus est Christus, quod ad carnem, qui est supra omnes, Deus.* 1 Cor. xv. 47. *secundus homo, ipse Dominus e cælo.* Gal. iv. 4. *misit filium suum.*

5 *factum ex muliere.* Philipp. ii. 7, 8. *ipse sese inanivit, forma servi accepta, similis hominibus factus; et habitu inventus ut homo.* Heb. ii. 14, 16. *ipse particeps factus carnis et sanguinis, non angelos assumpsit, sed semen Abrahami.* et x. 5, &c. *quapropter ingrediens mundum, dicit Sacrificium—:*

10 *corpus autem adaptavi mihi—.* Tum dixi, ecce venio—.

1 *I Ioan. i. 7. sanguis Iesu Christi, filii eius.* et iv. 2. *qui spiritus profitetur Iesum Christum in carnem venisse, ex Deo est.*

Col. ii. 9. *in eo inhabitat omnis plenitudo Deitatis corporaliter,* hoc loco, non divinam Christi naturam, sed omnimodam

15 *virtutem patris, omnem impletionem potius, quam plenitudinem promissorum eius habitare, non hypostatice uniri,* quod aiunt, Christo homini; idque *corporaliter,* id est, non in rudimentis mundi ac cæremoniis, sed revera interpretandum putem: iuxta Isa. xi. 1, 2, &c. *super quo quiescat spiritus*

20 *Iehovæ, spiritus sapientiae.* et Ioan. iii. 34. *non enim huic admittitur Deus spiritum.* et i. 17. *gratia et veritas per Iesum Christum.* Sic 1 Tim. iii. 16. *Deus conspicuus factus in carne;* id est, in filio incarnato, imagine sua. Verum de natura

cording to the flesh." See also Rom. i. 3. viii. 3. "God sending his own Son in the likeness of sinful flesh." ix. 5. "of whom as concerning the flesh Christ came, who is over all, God." 1 Cor. xv. 47. "the second man is the Lord from heaven." Gal. iv. 4. "God sent forth his Son, made of a woman." Philipp. ii. 7, 8. "but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man—." Heb. ii. 14, 16. "he also himself took part of flesh and blood . . . he took not on him the nature of angels, but he took on him the seed of Abraham." x. 5, &c. "wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me . . . then said I, Lo, I come." 1 John i. 7. "the blood of Jesus Christ his Son." iv. 2. "every spirit that confesseth that Jesus Christ is come in the flesh, is of God." Col. ii. 9. "in him dwelleth all the fulness of the Godhead bodily"; which passage I understand, not of the divine nature of Christ, but of the entire virtue of the Father, and the full completion of his promises (for so I would interpret the word, rather than "fulness"), dwelling in, not hypostatically united with, Christ's human nature; and this "bodily," that is, not in ceremonies and the rudiments of the world, but really and substantially; according to Isa. xi. 2, &c. "the Spirit of Jehovah shall rest upon him, the spirit of wisdom." John iii. 34. "God giveth not the Spirit by measure unto him." i. 17. "grace and truth came by Jesus Christ." 1 Tim. iii. 16. "God was manifest in the flesh," that is, in the incarnate Son, his

divina Christi recognoscenda sunt ea quæ supra de filio Dei disseruimus. is enim per quem omnia et in terra et in cœlo facta sunt, etiam ipsi angeli, qui in principio erat sermo, et apud Deum Deus, etsi non summus, omnis tamen rei creatæ 5 primogenitus, ante assumptam carnem extiterit necesse est: quicquid illi qui Christum merum hominem esse disputant, ad hæc evadenda subtilius excogitarunt.

Incarnationem autem hanc Christi, qua is, Deus cum esset, humanam naturam assumpsit, caroque factus est, nec tamen 10 unus numero Christus idcirco esse desinit, mysterium religionis nostræ longe maximum esse, post illud trium personarum in una Dei essentia, statuunt Theologi. Verum de mysterio triadis verbum in scriptura sacra extat omnino nullum: incarnatio hæc interim haud raro *mysterium* nominatur: 15 *i Tim. iii. 16. sine dubio magnum est pietatis mysterium, Deus conspicuus factus in carne—. Col. ii. 2, 3. ad agnitio nem mysterii Dei ac patris, et Christi: in quo (nempe mysterio) sunt omnes thesauri sapientiae—. Eph. i. 9, 10. notum fecit nobis mysterium voluntatis suæ, quod— ut 20 recolligeret omnia illa in Christo. et iii. 4. in mysterio Christi. Col. iv. 3. idem. Eph. iii. 9. communis mysterii— in Deo, qui omnia hæc condidit per Iesum Christum. Col. i. 26, 27. divitiae gloriosi huius mysterii—, qui est Christus.*

own image. With regard to Christ's divine nature, the reader is referred to what was proved in a former chapter concerning the Son of God; from whence it follows, that he by whom all things were made both in heaven and earth, even the angels
5 themselves, he who in the beginning was the Word, and God with God, and although not supreme, yet the first born of every creature, must necessarily have existed previous to his incarnation, whatever subtleties may have been invented to evade this conclusion by those who contend for the merely
10 human nature of Christ.

This incarnation of Christ, whereby he, being God, took upon him the human nature, and was made flesh, without thereby ceasing to be numerically the same as before, is generally considered by theologians as, next to the Trinity in
15 Unity, the greatest mystery of our religion. Of the mystery of the Trinity, however, no mention is made in Scripture; whereas the incarnation is frequently spoken of as a mystery.

1 Tim. iii. 16. "without controversy great is the mystery of godliness; God was manifest in the flesh—." Col. ii. 2, 3. "to
20 the acknowledgment of the mystery of God, and of the Father, and of Christ; in which (namely, in this mystery) are hid all the treasures of wisdom." Eph. i. 9, 10. "having made known unto us the mystery of his will . . . that he might gather together in one all things in Christ." iii. 4. "in
25 the mystery of Christ." See also Col. iv. 3. Eph. iii. 9. "the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Col. i. 26, 27. "the riches of the glory of this mystery . . . which is Christ."

Tantum itaque mysterium cum sit, vel hinc imprimis monemur; ne quid de eo temere, ne quid audacter, Philosophicis nixi nugis, affirmemus; ne quid de nostro adiiciamus, ne quid ex ipsa scriptura proferamus quod infirmari facile possit, evi-
5 dentissimis quibusque locis, paucioribus licet, contenti. hæc si audiamus, et in veritate sola; missis metaphysicorum commentis, acquiescere velimus, quot disputationibus prolixis et portentorum plenis finem imponemus; quot hæresium materiam occasionemque amputabimus; quot immensa volumina
10 Theologastrorum ex Dei templo velut inquinamenta ac rudera eiiciemus? Christiana fide, quæ quidem ad salutem nobis necessaria proponitur, nihil planius, nihil rationi congruentius profecto esset, nihil vel ad infimi cuiusque captum accommodatius, si in divinis rebus divinas duntaxat auctoritates adhi-
15 bere, et intra sacros libros continere sese reformati etiam doctores adhuc satis didicissent. Nam quæ necessaria sunt, nullis perplexa controversiis, facile perciperemus; quæ mysteria sunt, mysteria esse intemerata pateremur, et ultra quam fas est investigare, vereremur.
20 At nunc recepta fere, immo iamdiu inveterata opinio est, qua cum antea tres personæ in una Trinitatis natura statuerentur, nunc contra duæ naturæ in una Christi persona sic

Since then this mystery is so great, we are admonished by that very consideration not to assert anything respecting it rashly or presumptuously, on mere grounds of philosophical reasoning; not to add to it anything of our own; not even to 5 adduce in its behalf any passage of Scripture of which the purport may be doubtful, but to be contented with the clearest texts, however few in number. If we listen to such passages, and are willing to acquiesce in the simple truth of Scripture, unincumbered by metaphysical comments, to how many 10 prolix and preposterous arguments shall we put an end! how much occasion of heresy shall we remove! how many ponderous volumes of dabblers in theology shall we cast out, purging the temple of God from the contamination of their rubbish! Nothing would be more plain, and agreeable to 15 reason, nothing more suitable to the understanding even of the meanest individual, than such parts of the Christian faith as are declared in Scripture to be necessary for salvation, if teachers, even of the reformed church, were as yet sufficiently impressed with the propriety of insisting on nothing but divine authority in matters relating to God, and of limiting 20 themselves to the contents of the sacred volume. What is essential would easily appear, when freed from the perplexities of controversy; what is mysterious would be suffered to remain inviolate, and we should be fearful of overstepping 25 the bounds of propriety in its investigation.

The opinion, however, which now prevails, or rather which has prevailed for many ages, is this: that whereas it was contended in a former stage of the controversy respecting

statuuntur, ut verus atque perfectus sine subsistentia sua in altera natura subsistat; ita ut ex duabus naturis una persona fiat, atque hæc illa est, quam in scholis vocant unionem Hypostaticam. Sic enim Zanchius, Tom. I. part. ii. l. 2. c. 7.

5 Assumpsit humanam naturam, inquit, non hominem proprie loquendo. Nam *λόγος* in utero virginis existens, humanam naturam sibi ipse; in seipso tum corpus ex substantia Mariæ formando, tum animam simul creando, assumpsit. atque ita illam in seipso, et sibi assumpsit; ut illa natura nunquam per 10 se substiterit, extra *λόγον*; sed et tum primum, et deinceps semper in *λόγῳ* tantum substiterit.

Mitto quod hæc arcana nusquam in scriptura, nec minus tamen audacter sunt tradita, quam si in utero Mariæ, ipse huic mysterio interfuisset qui hæc sua fide tradere audeat: Quasi 15 vero qui naturam humanam assumit, non hominem quoque assumat. Natura enim humana, id est, forma in materia, eodem temporis puncto constituit hominem, nulla parte essentiæ suæ destitutum, ne subsistentia quidem, si quid id est, aut personalitate: sed illa profecto præter existentiam sub-

Christ, that the three persons of the Trinity were united in one nature, it is now asserted, on the other hand, that two natures are so combined in the one person of Christ, that he has a real and perfect subsistence in the one nature, independently of that which properly belongs to the other; insomuch that two natures are comprehended in one person. That is what is called in the schools the hypostatic union. Such is the explanation of Zanchius, Vol. I. Part II. Book II. Chap. 7. "He took upon him not man, properly speaking, but the human nature. For the Logos being in the womb of the virgin assumed the human nature by forming a body of the substance of Mary, and creating at the same time a soul to animate it. Moreover, such was his intimate and exclusive assumption of this nature, that it never had any separate subsistence, independent of the Logos; but did then first subsist, and has ever since subsisted, in the Logos alone." I say nothing of the silence of Scripture respecting the above arcana, though they are promulgated with as much confidence, as if he who thus ventures to deliver them on his own authority, had been a witness in the womb of Mary to the mysteries which he describes. He argues as if it were possible to assume human nature, without at the same time assuming man; for human nature, that is, the form of man in a material mould, wherever it exists, constitutes at once the proper and entire man, deficient in no part of his essence, not even (if the words have any meaning) in subsistence and personality. In reality, however, subsistence is the same as substantial existence; and personality is nothing but a word per-

stantialem prorsus est nihil; hæc mera est vox ab significacione propria ad incitas Theologorum sacerdotes detorta. certe λόγος id factus est quod assumpsit. si humanam naturam, non hominem; humana natura factus, non homo: quæ duo separari non possunt.

Prius autem quam receptæ opinionis inanitatem redarguere progedior, quoniam *naturæ*, *personæ*, et *hypostase* *wç*, quæ latine *substantia*, sive *subsistentia* redditur, crebra fit mentio, quid voces istæ singulæ sibi velint, expediam. *Natura* nihil
 10 hic aliud significare potest, quam vel essentiam ipsam vel essentiæ proprietates; illæ autem inseparabiles ab essentia cum sint, et naturarum unio hypostatica sit, non accidentalis, tenendum est, naturam nihil hic posse aliud quam ipsam essentiam denotare. *persona* est vox a scena in scholas Theologorum traducta, ut idem significet quod unum individuum, ut aiunt Dialectici, unum numero ens intelligens, sive is Deus, sive angelus, sive homo unus numero fuerit. *Hypostasis* vox Græca hoc loco id solum esse potest, quod *substantia* sive *subsistentia* latine vertitur; quæ quid est aliud nisi perfecta
 15 essentia per se existens, qua ratione accidentibus opponi solet.

Duarum igitur in Christo naturarum unio, duarum essentiârum unio utrinque hypostatica fuit. ubi enim essentia substantialis perfecta existit, ibi hypostasis sive subsistentia abesse

verted from its proper use to patch up the threadbare theories of theologians. It is certain that the Logos was made that which he assumed; if then he assumed the human nature, not man, he was made not man, but the human nature; these two things being inseparable.

But before I proceed to demonstrate the weakness of the received opinion, it is necessary to explain the meaning of the three terms so frequently recurring, "nature," "person," and *hypostasis*, which last word is translated in Latin, *substantia* or *subsistentia*, "substance" or "subsistence." "Nature" in the present instance can signify nothing, but either the actual essence, or the properties of that essence. Since however these properties are inseparable from the essence, and the union of the nature is "hypostatical," not "accidental," we must conclude that the term "nature" can here mean only the essence itself. "Person" is a metaphorical word, transferred from the stage to the schools of theology, signifying any one individual being, as the logicians express it; any intelligent ens, numerically one, whether God, or angel, or man. The Greek word *hypostasis* can signify nothing in the present case but what is expressed in Latin by *substantia* or *subsistentia*, "substance" or "subsistence"; that is to say, a perfect essence existing *per se*; whence it is generally put in opposition to merely "accidents."

Hence the union of two natures in Christ must be considered as the mutual hypostatic union of two essences; for where there is a perfect substantial essence, there must also be an hypostasis or subsistence, inasmuch as they are the

non potest, cum sit plane res eadem; adeo ut ex duarum naturarum sive essentiarum unione illa utrinque hypostatica unus Christus, unum ens, una persona facta fuerit. Neque enim magis verendum est ne duarum hypostasium, quin 5 duarum naturarum id est essentiarum unione duæ personæ fiant. subsistentiam autem si humana Christi natura propriam nunquam habuit aut filius non assumpsit, non verum hominem ne substantiam quidem aut essentiam hominis veram atque perfectam assumere magis potuit quam in sacramento 10 corpus esse sine quantitate sive extensione in ordine ad locum, quod asserunt pontifici; virtute si diis placet, divina, eo enim tanquam ad machinam configiunt. verum divina virtus frustra obtenditur. quæ divino testimonio non probatur. fit itaque naturarum, id est, essentiarum, substantiarum adeo- 15 que necessario personarum in Christo duarum hypostatica utrinque unio; proprietates tamèn alterutrius quid obstat quo minus inter se distinctæ maneant? atque res quidem ut sic se habeat satis sibi constat; Modus ignoratur et ignorari certe præstat quod Deus ignotum vult. Enimvero si in 20 mysteriis huiusmodi quicquam definire aut statuere licebit, cur non de forma quoque externa et communi utriusque naturæ curiosius philosophemur? Nam si natura Divina et humana in unam personam, id est, ut ipsis placet, in unum

same thing; so that one Christ, one ens, one person, is formed of this mutual hypostatic union of two natures or essences. For it is no more to be feared that the union of two hypostases should constitute two persons, than that the same consequence should result from the union of two natures, that is to say, of two essences. If however the human nature of Christ never had any proper and independent subsistence, or if the Son did not take upon himself that subsistence, it would have been no more possible for him to have been made very man, 5 or even to have assumed the real and perfect substance or essence of man, than for the body of Christ to be present in the sacrament without quantity or local extension, as the Papists assert. This indeed they explain by his divine power, their usual resort in such cases. It is however of no use to 10 allege a divine power, the existence of which cannot be proved on divine authority. There is then in Christ a mutual hypostatic union of two natures, that is to say, of two essences, of two substances, and consequently of two persons; nor does this union prevent the respective properties of each from remaining individually distinct. That the fact is so, is sufficiently certain; the mode of union is unknown to us; and it is best to be ignorant of what God wills should remain unknown. If indeed it were allowable to define and determine 15 with precision in mysteries of this kind, why should not our philosophical inquisitiveness lead us to inquire respecting the external form common to the two natures? For if the divine and human nature have coalesced in one person, that is to say, 20 as my opponents themselves admit, in a reasonable being,

quid numero rationale coaluerunt, necesse est in unam quoque formam externam coaluisse. Unde vel divina, quod absurdum videtur, nisi eadem cum humana prius fuit, vel humana, nisi divinam plane expresserit, aut abolenda erit aut permiscenda,
 5 aut denique Christus erit biformis. Quanto satius est igitur scire hoc tantum, Mediatorem nostrum Dei filium carnem esse factum, Deum atque hominem et dici et esse, quem idcirco Græci uno verbo aptissime θεονθρωπον vocant; quo autem modo quoniam Deus id non ostendit, desinere argutari, et
 10 sapienter potius nescire.

Hoc tamen ex hac quam attulimus de hypostatica unione sententia porro confirmatur quod de filio Dei quinto capite latius disseruimus, essentiam filii non esse eandem cum essentia Patris; eadem si esset, in unam personam cum homine
 15 coalescere non posset, quin pater etiam eadem unione contineretur, quin homo quoque eadem persona cum Patre haud secus atque cum filio fieret, quod impossibile est.

Rationes igitur illæ, quæ redundunt, quamobrem qui caro factus est, necessario summus Deus esse debuerit, facessant.
 20 primum illa ex Heb. vii. 26, 27. *talis nos decebat pontifex, sanctus, ab omni malo remotus, sine labe, separatus a peccatori-*

numerically one, it follows that these two natures must have also coalesced in one external form. The consequence would be, either that the divine form must have been annihilated or blended with the human, which would be absurd, unless they
5 were previously the same; or, vice versa, that the human must have been annihilated or blended with the divine, unless it exactly resembled the latter; or, which is the only remaining alternative, Christ must be considered as having two forms. How much better is it for us to know merely that the Son of
10 God, our Mediator, was made flesh, that he is called both God and Man, and is such in reality; which is expressed in Greek by the single and appropriate term *Θεάνθρωπος*. Since however God has not revealed the mode in which this union
15 is effected, it behoves us to cease from devising subtle explanations, and to be contented with remaining wisely ignorant.

It may however be observed, that the opinion here given respecting the hypostatic union agrees with what was advanced relative to the Son of God in the fifth chapter, namely, that his essence is not the same with that of the Father; for if
20 it were the same, it could not have coalesced in one person with man, unless the Father were also included in the same union, nay, unless man became one person with the Father as well as with the Son; which is impossible.

The reasons, therefore, which are given to prove that he
25 who was made flesh must necessarily be the supreme God, may safely be dismissed. It is urged, first, from Heb. vii. 26,
27. that "such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than

bus, et sublimior cœlis factus—. Nam ne esse quidem Deum ista evincunt, nedum esse debuisse; deinde *sanc tus* est non solum ut Deus sed ut homo ex spiritu sancto et virtute Altissimi conceptus; nec cœlo sublimior esse, sed *sublimior factus esse* 5 dicitur: tum illud *manere in æternum*, v. 24, et angelis et hominibus commune est; nec Deum arguit *servare posse eos qui per ipsum accedunt ad Deum*, v. 25. *sermo denique iurandi post legem concepti, filium constituit in æternum consummatum*, v. 28. non igitur hac ratione necessario Deum.

10 Postremo, adiri Deum, tolli peccatum, legem adimpleri, iram Dei, potestatem Satanæ, mortemque temporalem et æternam sustineri ac vinci, bona denique amissa nobis recuperari, nisi a Deo non potuisse quod aiunt, id Scriptura nusquam docet, sed ab eo cui Deus hæc dedit posse; id est, a Dei filio 15 dilecto, in quo complacuisse sibi testatus est.

Cum itaque Christus post carnem assumptam unus Christus nobis credendus sit, duplexne in eo intellectus, duplex voluntas maneat, querere nihil attinet; cum id scriptura taceat; potuit enim eodem intellectu proficere sapientia Luc. 20 ii. 52. postquam se exinaniisset, et *nosse omnia*. Ioan. xxi. 17.

the heavens." These words, however, do not even prove that he is God, much less that it was necessary that he should be so; not to mention, that he is "holy," not only as God, but as man conceived of the Holy Spirit by the power of the Most 5 High; nor is he said to be higher than the heavens, but to be "made higher than the heavens." Again, what is said of him v. 24. "he continueth ever," is a property which he has in common with both men and angels; nor does it follow that he is God, because "he is able to save them to the uttermost 10 that come unto God by him," v. 25. Lastly, "the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore," v. 28. so that he is not on this account necessarily God. Besides, Scripture nowhere teaches, that none but God is able to approach God, to take away sin, to 15 fulfil the law, to endure and vanquish the anger of God, the power of Satan, temporal as well as eternal death, in a word, to restore to us the blessings which we had lost; but it teaches that "he" has power to effect this "to whom the Father has given it"; that is to say, the beloved Son of God, in whom he 20 has himself testified that he is well pleased.

That Christ therefore, since his assumption of human flesh, remains one Christ, is a matter of faith; whether he retains his two-fold will and understanding, is a point respecting which, as Scripture is silent, we are not concerned to inquire. 25 For after having "emptied himself," he might "increase in wisdom," Luke ii. 52. by means of the understanding which he previously possessed, and might "know all things," John xxi. 17. namely, through the teaching of the Father, as he

monstrante scilicet patre, ut ipse fassus est. voluntatem autem duplarem non ostendit unicus ille locus Matt. xxvi. 39. *non ut ego volo, sed ut tu*, nisi cum patre idem est; quod ex supra dictis non conceditur.

- 5 Verum autem hominem fuisse Christum, demonstrant et corpus Luc. xxiv. 39. *spiritus carnem et ossa non habent, sicut videtis me habere*: et anima Marc. x. 45. *ut animam daret pro multis* et xiv. 34. *tristis est anima mea usque ad mortem*. et spiritus. Luc. xxiii. 46. *in manus tuas depono spiritum meum*. Quamquam sane animam et spiritum Deus quoque sibi tribuit. sed homo cur esse debuerit, rationes in sacris libris manifestissimæ traduntur. 1 Cor. xv. 21. *quia enim per hominem mors, per hominem quoque resurrectio mortuorum*. Heb. ii. 14. *quoniam pueri participes sunt carnis et sanguinis, ipse quoque consimiliter*—; *ut per mortem frustraretur eum, penes quem est mortis robur, hoc est diabolum*. et v. 17. *unde debuit per omnia fratribus similis fieri, ut misericors esset et fidelis pontifex*. et 18. *nam ex eo quod perpessus fuit cum tentatus est, potest et iis qui tentantur succurrere*. et cap. iv. 15. *non habemus pontificem qui non potest affici sensu infirmitatum nostrarum*. et v. 2. *qui quantum satis est possit miserari vicem ignorantium et aberrantium, quod et ipse circumdatus sit infirmitate*. Postremo quia sacrificia quævis alia nolebat Deus, utpote minus digna. Heb. 25 x. 5. *sacrificia noluisti, corpus autem adaptasti mihi*. et cap.

himself acknowledged. Nor is this twofold will implied in the single passage Matt. xxvi. 39. "not as I will, but as thou wilt," unless he be the same with the Father, which, as has been already shown, cannot be admitted.

- 5 That Christ was very man, is evident from his having a body, Luke xxiv. 39. "a spirit hath not flesh and bones, as ye see me have"; a soul, Mark x. 45. "that he might give his life (*animam*, his soul) a ransom for many"; xiv. 34. "my soul is exceeding sorrowful unto death"; and a spirit, Luke
- 10 xxiii. 46. "into thy hands I commend my spirit." It is true that God attributes to himself also a soul and spirit; but there are reasons most distinctly assigned in Scripture, why Christ should be very man. 1 Cor. xv. 21. "for since by man came death, by man came also the resurrection of the dead." Heb.
- 15 ii. 14. "forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." v. 17. "wherefore in all things it behoved him to be made like unto his brethren, that he might
- 20 be a merciful and faithful high priest." v. 18. "for in that he himself hath suffered, being tempted, he is able to succor them that are tempted." iv. 15. "we have not an high priest which cannot be touched with the feeling of our infirmities."
- v. 2. "who can have compassion on the ignorant, and on them
- 25 that are out of the way; for that he himself also is compassed with infirmity." Finally, God would not accept any other sacrifice, inasmuch as any other would have been less worthy. Heb. x. 5. "sacrifice thou wouldest not, but a body hast thou

viii. 3. *ut haberet quod offerret.* et ix. 22. *absque sanguinis effusione non fit remissio.*

Sed enim quia binæ naturæ unum duntaxat Christum constituant, idcirco quædam de Christo absolute dici videntur, quæ ad alterutram eius naturam proprie referenda sunt. Qui mos loquendi *communicatio idiomatum seu proprietatum* solet nominari; cum alterutri naturæ proprium quod est, loquendi usu alteri naturæ communicatur. Ioan. iii. 13. *descendit filius hominis de cælo, qui est in cælo.* et viii. 58. *priusquam 10 Abrahamus existeret, ego sum.* Hæc itaque et similia quoties occurrunt intelligenda sunt *καὶ ἄλλο καὶ ἄλλο,* ut loquuntur Theologi: est enim in Christo *ἄλλο καὶ ἄλλο,* non *ἄλλος καὶ ἄλλος;* quoad personam videlicet, id est, si Latine loquor, officium mediatoris; nam de naturis profundius, meo quidem iudicio, mysterium est, quam ut quicquam ea de re pro certo affirmari queat.

Nonnunquam autem totius Christi quæ sunt, alterutri naturæ tribuuntur. 1 Tim. ii. 5. *mediator Dei et hominum, homo Christus Iesus.* Non enim qua homo, sed qua *θεονθρωπός.* 20 Humanitatis autem quæ sunt, scriptura frequentius distinguit. Act. ii. 30. *ex lumbis Davidis τὸ κατὰ σάρκα.* Rom. ix. 5.

prepared me." viii. 3. "it is of necessity that this man have somewhat also to offer." ix. 22. "without shedding of blood is no remission."

- Inasmuch, however, as the two natures constitute one
- 5 Christ, certain particulars appear to be predicated of him absolutely, which properly apply to one of his natures. This is what is called *communicatio idiomatum* or *proprietatum*, where by the customary forms of language what is peculiar to one of two natures is attributed to both jointly. John iii.
- 10 13. "he that came down from heaven, even the Son of man, which is in heaven." viii. 58. "before Abraham was, I am." Accordingly, these and similar passages, wherever they occur, are to be understood *καὶ ἄλλο καὶ ἄλλο*, as theologians express it; for in speaking of Christ the proper expression is not
- 15 *ἄλλος καὶ ἄλλος*, but *ἄλλο καὶ ἄλλο*, inasmuch as it refers, not to himself, but to his person, or, in other words, his office of mediator: for as to the subject of his two natures, it is too profound a mystery, in my judgment at least, to warrant any positive assertion respecting it.
- 20 It sometimes happens, on the other hand, that what properly belongs to the compound nature of Christ, is attributed to one of his natures only, 1 Tim. ii. 5. "one mediator between God and men, the man Christ Jesus." Now he is not mediator inasmuch as he is man, but inasmuch as he is *Θεὸνθρωπός*.
- 25 Scripture, however, more frequently distinguishes what is peculiar to his human nature. Acts ii. 30. "of the fruit of the loins of David, according to the flesh." See also Rom. ix. 5. 1 Pet. iii. 18. "being put to death in the flesh," that is to say,

idem. i Pet. iii. 18. *morte affectus carne.* præcipue nempe et manifestius, de quo loco infra cap. xvi.

- Partes incarnationis Christi duæ sunt conceptio et nativitas. Conceptionis causa efficiens erat spiritus sanctus. Matt. i. 20.
- 5 *quod in ea genitum est, ex spiritu sancto est.* Luc. i. 35. *spiritus sanctus superveniet in te, et virtus Altissimi in umbrabit te.* Quibus verbis ipsius patris virtutem ac spiritum intelligi crediderim; ut supra significatum est: iuxta illud Psal. xl. 7, 8. cum Heb. x. 5, 6. *corpus adaptasti mihi.*
- 10 Finis conceptionis huius mirificæ erat ut ne Adami peccato inquinaretur. Heb. vii. 26. *talismos decebat pontifex, sanctus, sine labe, separatus a peccatoribus.*

Nativitas Christi ab omnibus prophetis prædictitur: expressius Mic. v. 2. *at tu Bethlem Ephratae.* Isa. vii. 14. *ecce virgo.* et xi. 1. *nam prodibit virgula—.* Narratur Matt. i. ab 18. Luc. i. 42. *benedictus fructus uteri tui.* et ii. 6, 7. *factum est ut explerentur dies ad pariendum.* et v. 22. *cum essent impleti dies purgationis Mariae*

Venisce iam Messiam his argumentis contra Iudæos probatur: 1. deletas esse urbes Bethleemi et Nazarethæ ubi nasci

being affected chiefly and most visibly in his human nature. This text will be adverted to again in the sixteenth chapter.

The incarnation of Christ consists of two parts; his conception and his nativity. Of his conception the efficient cause
 5 was the Holy Spirit. Matt. i. 20. "that which is conceived in her, is of the Holy Ghost." Luke i. 35. "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee"; by which words I am inclined to understand the power and spirit of the Father himself, as has been shown
 10 before; according to Psal. xl. 6, 7. compared with Heb. x. 5, 6. "a body hast thou prepared me."

The object of this miraculous conception was to obviate the contamination consequent upon the sin of Adam. Heb. vii. 26. "such an high priest became us, who is holy, harmless,
 15 undefiled, separate from sinners."

The nativity of Christ is predicted by all the prophets, and more particularly in the following passages. Mic. v. 2. "thou Bethlehem Ephratah . . . out of thee shall he come forth unto me that is to be ruler in Israel." Isa. vii. 14. "behold, a
 20 virgin shall conceive." xi. 1. "there shall come forth a rod out of the stem of Jesse." The history of the nativity is given Matt. i. 18-25. Luke i. 42. "blessed is the fruit of thy womb." ii. 6, 7. "the days were accomplished that she should be delivered." v. 22. "when the days of her purification were ac-
 25 complished."

That the Messiah is already come is proved, in contradiction to the belief of the Jews, by the following arguments. First, the cities of Bethlehem and Nazareth (where according

atque educari debuit. Micæ v. 2. Zech. vi. 12. *ecce virum cuius nomen Nazer sive german.* 2. stante templo secundo et Iudæorum republica adventus eius prædicebatur futurus. Hag. ii. 7, 9. *impleturus sum domum hanc gloria, et maior 5 futura est domus huius posterioris, quam illius prioris.* Dan. ix. 24. *septimanæ septuaginta decisæ sunt expiando iniqitatem, et ungendo sanctum sanctorum.* et v. 26. *post septimanas illas sexaginta duas exciso Christo, civitatem ipsam perdet.* et 27. *abolebit sacrificium et munus.* Zech. ix. 9. 10 *exulta filia Zionis, filia Ierusalem; ecce rex tuus adveniet tibi.* Gen. xl ix. 10. *non desistet tribus ab Iuda neque legislator e medio pedum eius, usque dum venturus est Silo.* Quem etiam tres antiquissimi paraphrastæ Onkelo, Ionathan, et Hierosolymitanus Messiam interpretantur. Dan. ii. 44. *temporibus 15 regum istorum suscitabit Deus regnum cœli.* postremo quia gentes abiecto aliorum Deorum cultu, fidem Christi iam diu amplectuntur, quod non ante eius adventum fore prædictum est: Gen. xl ix. 10. *et erit ei obedientia populorum.* Isa. ii. 2. *ultimis temporibus erit, ut confluant ad eum omnes gentes.* 20 Mic. iv. 1. idem. Hag. ii. 7. *adhuc semel, parum illud est, ut commoturus sim omnes gentes.* Mal. iii. 1. *et statim veniet in templum suum Dominator &c.*

to prophecy Christ was to be born and educated, Mic. v. 2. Zech. vi. 12. "behold the man whose name is (*Nezer*, or) the Branch," are no longer in existence. Secondly, it was predicted that his advent should take place while the second temple and the Jewish government were yet in being. Hag. ii. 7, 9. "I will fill this house with glory: the glory of this latter house shall be greater than of the former." Dan. ix. 24. "seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression . . . and to anoint ⁵ the most Holy." v. 26. "after threescore and two weeks shall Messiah be cut off . . . and the people of the prince that shall come shall destroy the city." v. 27. "he shall cause the sacrifice and the oblation to cease." Zech. ix. 9. "rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; ¹⁰ behold thy king cometh unto thee." Gen. xl ix. 10. "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," by which name the three most ancient Jewish commentators, Onkelos, Jonathan, and Hierosolymitanus, understood the Messiah. Dan. ii. 44. ¹⁵ 20 "in the days of those kings shall the God of heaven set up a kingdom." Lastly, because the Gentiles have long since put away the worship of other gods, and embraced the faith of Christ, which event, according to the prophecies, was not to take place till after his coming. Gen. xl ix. 10. "unto him ²⁰ shall the gathering of the people be." Isa. ii. 2. "it shall come to pass in the last days . . . that all nations shall flow unto it." See also Mic. iv. 1. Hag. ii. 6. "yet once, it is a little while . . . and I will shake all nations." Mal. iii. 1. "the Lord, whom ye seek, shall suddenly come to his temple." ²⁵

CAPUT XV.

DE OFFICIO MEDIATORIO, EIUSQUE
TRIPLICI MUNERE.

NATURA Christi mediatoris tam divina quam humana sic se habet.

OFFICIUM eius MEDIATORIUM est quo, a Deo PATRE AD ID DESIGNATUS, EA OMNIA LIBENS PRÆSTITIT ETIAM-
5 NUMQUE PRÆSTAT, QUIBUS HUMANO GENERI PAX APUD DEUM ET SEMPERITNA SALUS ACQUIRATUR.

A Deo PATRE DESIGNATUS. Isa. xlii. 1. *en servus meus, electus meus qui animo meo complacitus est.* et cap. lxi. 1. *unxit Ichova me.* hinc nomen *Messias*, et *Christus*, Psal. ii. et 10 *angelus fæderis*, Mal. iii. 1. et *paracletus*, 1 Ioan. ii. 1. *paracletum, seu advocatum habemus, Iesum Christum.* Psal. cx. 4. *iuravit Ichova, neque cum pœnitabit.* Rom. iii. 25. *quem præstituit Deus.* Heb. v. 4, 5, 6. *ita et Christus non ipse sibi hunc honorem tribuit, ut fieret—.* et x. 9, 10. *ut faciam Deus 15 voluntatem tuam.* *qua voluntate sanctificati sumus.* Ioan. iii. 16, 17. *filium suum dedit.* *misit in mundum.* et v. 34. *non admetitur huic spiritum.* cap. vi. 27. *hunc pater obsignavit.* et x. 36. *quem pater sanctificavit, et misit.* Gal. i. 4. *qui dedit semetipsum— secundum voluntatem Dei et patris 20 nostri.*

CHAPTER XV.

OF THE OFFICE OF THE MEDIATOR AND
OF HIS THREEFOLD FUNCTIONS.

THE nature of Christ the Mediator, human as well as divine, has been already defined.

THE MEDIATORIAL OFFICE of Christ is that whereby, AT THE SPECIAL APPOINTMENT OF GOD THE FATHER, HE 5 VOLUNTARILY PERFORMED, AND CONTINUES TO PERFORM, ON BEHALF OF MAN, WHATEVER IS REQUISITE FOR OBTAINING RECONCILIATION WITH GOD, AND ETERNAL SALVATION.

AT THE SPECIAL APPOINTMENT OF GOD THE FATHER. Isa. xliii. 1 “behold my servant . . . mine elect in whom my soul 10 delighteth.” Ixi. 1. “Jehovah hath anointed me.” Hence he derived the name of “Messias,” of “Christ,” Psal. ii. of “the messenger of the covenant,” Mal. iii. 1. and of “the advocate,” 1 John ii. 1. “we have an advocate with the Father, Jesus Christ.” Psal. cx. 4. “Jehovah hath sworn, and will not 15 repent.” Rom. iii. 25. “whom God hath set forth.” Heb. v. 4–6. “so also Christ glorified not himself to be made an high priest.” x. 9, 10. “I come to do thy will, O God . . . by the which will we are sanctified.” John iii. 16, 17. “God gave his only begotten Son . . . God sent not his Son into 20 the world to condemn—.” v. 34. “God giveth not the Spirit by measure unto him.” vi. 27. “him hath God the Father sealed.” x. 36. “him whom the Father hath sanctified, and sent into the world.” Gal. i. 4. “who gave himself . . . according to the will of God and our Father.”

LIBENS. Ioan. xv. 9. *prout dilexit me pater, ita et ego dilexi vos.* Rom. viii. 35. *quis nos separabit a dilectione Christi? num gladius—?* Eph. iii. 18, 19. *charitatem illam Christi omni notitia supereminentiorem.*

- 5 *QUIBUS HUMANO GENERI PAX APUD DEUM.* Rom. v. 10. *reconciliati fuimus Deo per mortem filii eius.* 2 Cor. v. 18, 19. *ex Deo, qui reconciliavit nos sibi per Iesum Christum. Deus erat in Christo, mundum reconcilians sibi.* 1 Ioan. ii. 2. *ipse est propitiatio pro peccatis nostris.*
- 10 *ET SEMPITERNA SALUS.* Matt. i. 21. *et vocabis nomen eius Iesum.* *Ipse servabit populum suum ex peccatis ipsius.* 1 Tim. i. 15. *Christum Iesum venisse in mundum, ut peccatores servaret.* Ioan. i. 17. *gratia et veritas per Iesum Christum praestata est.* 1 Ioan. iv. 9. *unigenitum misit Deus in mundum,* 15 *ut vivamus per eum.* 1 Thess. v. 9, 10. *non constituit nos Deus ad iram, sed ad salutem obtainendam per Dominum nostrum Iesum Christum.*

Nomen mediatoris et officium quoddam etiam Mosi tanquam typo Christi tribuitur: Gal. iii. 19. *lex ordinata per angelos, per manum μεσίτου, id est, mediatoris.* Quale id fuerit explicatur Act. vii. 38. *hic ille est qui exceptit viva eloquia quæ nobis traderet, cum Deut. v. 5. me stante inter Ichovam et vos ad referendum vobis sermonem Ichovæ.*

In officio mediatorio considerandum est munus triplex; 25 **PROPHETICUM, SACERDOTALE, REGIUM:** horumque munerum administratio.

PROPHETICUM est ECCLESIAM SUAM CŒLESTI VERITATE ERUDIRE,

VOLUNTARILY. John xv. 9. "as the Father hath loved me, so have I loved you." Rom. viii. 35. "who shall separate us from the love of Christ? shall tribulation," &c. "or sword?" Eph. iii. 19. "the love of Christ which passeth knowledge."

5 WHATEVER IS REQUISITE FOR OBTAINING RECONCILIATION WITH God. Rom. v. 10. "we were reconciled to God by the death of his Son." 2 Cor. v. 18, 19. "all things are of God, who hath reconciled us to himself by Jesus Christ: God was in Christ reconciling the world unto himself." 1 John ii. 2. "he is the propitiation for our sins."

ETERNAL SALVATION. Matt. i. 21. "thou shalt call his name Jesus, for he shall save his people from their sins." 1 Tim. i. 15. "Christ Jesus came into the world to save sinners." John i. 17. "grace and truth came by Jesus Christ." 1 John iv. 9. "God sent 15 his only begotten Son into the world, that we might live by him." 1 Thess. v. 9, 10. "God hath not appointed us to wrath, but to obtain salvation through Jesus Christ our Lord."

The name and office of mediator is in a certain sense ascribed to Moses, as a type of Christ. Gal. iii. 19. "the law was 20 ordained by angels in the hand of a mediator." What the nature of his office was, is explained Acts vii. 38. "this is he . . . who received the lively oracles to give unto us," compared with Deut. v. 5. "I stood between Jehovah and you at that time to show you the word of Jehovah."

25 In treating of the office of the Mediator, we are to consider his threefold functions as PROPHET, PRIEST, and KING, and his manner of administering the same.

HIS FUNCTION AS A PROPHET IS TO INSTRUCT HIS CHURCH IN

PLENAMQUE PATRIS VOLUNTATEM EDOCERE. Deut. xviii. 15. cum
 Act. iii. 22. et vii. 37. prophetam e medio tui suscitabit tibi
 Ichova. Isa. lxi. 1. unxit me Ichova ad evangelizandum cum
 Luc. iv. 18. Ezech. xxxiv. 23 excitabo iis pastorem unum qui
 5 pascat eas, servum meum Davidem. Zech. vi. 12, 13. ecce
 virum qui ædificabit templum Ichovæ. Matt. xxiii. 8. unus
 est doctor vester Christus. Luc. x. 22. nemo novit quis sit
 pater nisi filius, et cui voluerit filius eum revelare. Apoc. v. 7.
 accepit librum. Unde et consiliarius vocatur, Isa. ix. 6. et
 10 cap. lv. 4. testis, antecessor, et præceptor nationum, Ioan. i.
 9. lux illa vera, quæ illuminat omnem hominem venientem
 in mundum; Dei sapientia 1 Cor. i. 24. apostolus professio-
 nis nostræ, Heb. iii. 1. fidei dux et consummator, cap. xii.
 2. magnus ille ovium pastor, cap. xiii. 20. fidus ille testis,
 15 Apoc. i. 5. Heb. i. 1. ultimis hisce diebus locutus est nobis in
 filio. Ioan. i. 16, 17, 18. gratia et veritas per Iesum Christum
 præstata est. unigenitus ille filius nobis exposuit. et iv. 25.
 Christus cum venerit, nobis annuntiabit omnia. et xviii. 37.
 ego ad hoc natus sum, et ad hoc veni in mundum, ut dem
 20 testimonium veritati. et xv. 15. omnia quæ audivi a patre
 nota feci vobis.

Partes propheticæ munera duæ sunt; externa veritatis divinæ
 annuntiatio, et interna mentis illuminatio. De illa Matt. iv.

HEAVENLY TRUTH, AND TO DECLARE THE WHOLE WILL OF HIS FATHER. Deut. xviii. 15. compared with Acts iii. 22. and vii. 37. "Jehovah thy God will raise up unto thee a prophet from the midst of thee." Isa. lxi. 1. "Jehovah hath anointed me to 5 preach," compared with Luke iv. 18. Ezek. xxxiv. 23. "I will set up one shepherd over them, and he shall feed them, even my servant David." Zech. vi. 12, 13. "behold the man . . . he shall build the temple of Jehovah." Matt. xxiii. 8. "one is your master, even Christ." Luke x. 22. "no man 10 knoweth who the Father is, but the Son, and he to whom the Son will reveal him." Rev. v. 7. "he took the book." Hence he is called "counsellor," Isa. ix. 6. and lv. 4. "a witness, a leader and commander to the people." John i. 9. "that was the true light which lighteth every man that cometh into 15 the world." 1 Cor. i. 24. "the wisdom of God." Heb. iii. 1. "the apostle of our profession." xii. 2. "the author and finisher of our faith." xiii. 20. "that great shepherd of the sheep." Rev. i. 5. "the faithful witness." Heb. i. 2. "God hath in these last days spoken unto us by his Son." John i. 20. 16–18. "grace and truth came by Jesus Christ . . . the only begotten Son . . . he hath declared him." iv. 25. "when Christ is come, he will tell us all things." xviii. 37. "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." xv. 15. "all things that 25 I have heard of my Father, I have made known unto you."

His prophetic function consists of two parts; one external, namely, the promulgation of divine truth; the other internal, to wit, the illumination of the understanding. The

17. *ex eo tempore cœpit Jesus prædicare et dicere*—: Marc. i. 14. idem. De hac Luc. xxiv. 32, 45. *nonne cor nostrum ardebat intra nos, dum aperiret nobis scripturas? tunc aperuit corum mentem, ut intelligerent scripturas.* Act. xvi. 14.
- 5 *Lydiae cor Dominus aperuit, ut attenderet iis quæ dicebantur a Paulo.* Ioan. viii. 12. *ego sum lux illa mundi; qui sequitur me, non ambulabit in tenebris, sed habebit lumen vitæ.*

Christus propheticum munus suum ab initio statim mundi obibat, ad finem etiam mundi obiturus. 1 Pet. i. 10, 11. *præ-*
 10 *nuntius ille qui in ipsis erat spiritus Christi*—. cap. iii. 19.
per quem spiritum etiam spiritibus in carcere projectus præ-
dicavit. Ioan. i. 10. *in mundo erat, sed mundus cum non*
agnovit. Matt. xxviii. 19, 20. *projecti, docete omnes gentes,*
et ecce ego vobiscum sum usque ad finem sæculi. Act. i. 3.
 15 *quibus se postquam passus fuit, vivum exhibuit, dicens quæ*
ad regnum Dei spectant. 2 Cor. xiii. 3. *quandoquidem expe-*
rimentum quæritis loquentis in me Christi.

SACERDOTALE MUNUS est quo CHRISTUS PRO PECCATORIBUS
 HOSTIAM SE DEO PATRI SEMEL OBTULIT, PROQUE NOBIS SEMPER
 20 INTERCESSIT ET ETIAMNUM INTERCEDIT.

SACERDOTALE MUNUS. Psal. cx. 4. *tu es sacerdos in sæculum*
secundum ordinem Melchesedechi. Zech. vi. 13. *erit sacer-*
dos in solio suo. Heb. v. 10. *cognominatus a Deo summus*

former is mentioned Matt. iv. 17. "from that time Jesus began to preach and to say—"; and Mark i. 14. the latter Luke xxiv. 32, 45. "did not our heart burn within us . . . while he opened to us the Scriptures? then opened he their understanding, that they might understand the Scriptures." Acts. xvi. 14. "the Lord opened the heart of Lydia, that she attended unto the things that were spoken of Paul." John viii. 12. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

- 5 Christ's prophetical function began with the creation of the world, and will continue till the end of all things. 1 Pet. i. 10, 11. "the spirit of Christ which was in them . . . when it testified beforehand the sufferings of Christ," &c. iii. 19. "by which also he went and preached unto the spirits in prison." John i. 10. "he was in the world . . . and the world knew him not." Matt. xxviii. 19, 20. "go ye therefore and teach all nations . . . and lo, I am with you alway, even unto the end of the world." Acts i. 3. "to whom also he showed himself alive after his passion . . . speaking of the
- 10 things pertaining to the kingdom of God." 2 Cor. xiii. 3. "since ye seek a proof of Christ speaking in me."

CHRIST'S SACERDOTAL FUNCTION is that whereby **HE ONCE OFFERED HIMSELF TO GOD THE FATHER AS A SACRIFICE FOR SINNERS, AND HAS ALWAYS MADE, AND STILL CONTINUES TO MAKE INTERCESSION FOR US.**

CHRIST'S SACERDOTAL FUNCTION. Psal. cx. 4. "thou art a priest for ever after the order of Melchizedek." Zech. vi. 13. "he shall be a priest upon his throne." Heb. v. 10. "called of God an

*sacerdos secundum ordinem Melchesedechi. et vii. 17, 20,
21. idem.*

PRO PECCATORIBUS. Isa. liii. 12. *ipse peccatum multorum pertulit.* 2 Cor. v. 21. *Fecit enim ut qui non novit peccatum pro nobis peccatum esset.* Gal. iii. 13. *Christus nos redemit &c. dum pro nobis factus est exsecratio:* Heb. ix. 28. *ut in seipso attolleret multorum peccata.* 1 Pet. ii. 24. *qui peccata nostra pertulit in corpore suo supra lignum illud—.* et iii. 18. *passus est iustus pro iniustis.* 1 Ioan. ii. 2. *ipse propitiatio pro peccatis nostris.*

HOSTIAM SE. Isa. liii. 10. *quandoquidem exponebat se ipse sacrificium pro reatu.* Psal. xl. 7, 8. *holocaustum et oblationem pro peccato non expetivisti: tum dixi, ecce venio.* Eph. v. 2. *tradidit semetipsum pro nobis oblationem et victimam Deo.* Heb. ix. 14. *qui per spiritum aeternum scipsum obtulit.* Et θεάνθρωπος quidem se θεάνθρωπον obtulit; nam qui rapinam non duxit paria esse Deo, idem exinanivit se, Philipp. ii. 6, 7; verum ex humana maxime natura; sic enim multa scripturae loca diserte explicant. Matt. xx. 28. *detque animam suam in redemptionis pretium pro multis.* Act. xx. 28. *ecclesiam Dei quam per proprium sanguinem acquisivit.* Col. i. 20. *per sanguinem crucis eius.* v. 22, *in corpore illo carnis sue per mortem.* Heb. ix. 12. *per proprium sanguinem ingressus est.* et x. 10. *per oblationem corporis.* 1 Pet. ii. 24. *in corpore suo supra lignum.* et iv. 1. *cum Christus passus sit pro nobis carne.* 1 Ioan. iv. 10. *et miserit Filium suum ut esset propitiatio pro peccatis nostris.* Rom. iii. 25.

high priest after the order of Melchizedek." See also vii. 17, 20, 21.

ONCE OFFERED; virtually, and as regarded the efficacy of his sacrifice, from the foundation of the world, as above stated; 5 Rev. xiii. 8. actually, in the fulness of time, and that once for all, Heb. vii. 27. ix. 25, 26, 28. "Christ was once offered." x. 10, 12, 14. "by one offering." 1 Pet. iii. 18. "Christ hath once suffered for sins."

HIMSELF AS A SACRIFICE. Isa. liii. 10. "when thou shalt make 10 his soul an offering for sin." Psal. xl. 6, 7. "burnt-offering and sin-offering hast thou not required: then said I, Lo, I come." Eph. v. 2. "Christ hath given himself for us an offering and a sacrifice to God." Heb. ix. 14. "who through the eternal Spirit offered himself." Being God-man, he offered himself 15 in that capacity; "he who thought it not robbery to be equal with God, made himself of no reputation," &c. Philipp. ii. 6, 7. He offered himself, however, more particularly in his human nature, as many passages of Scripture expressly indicate. Matt. xx. 28. "the Son of man came . . . to give his 20 life a ransom for many." Acts xx. 28. "the church of God, which he hath purchased with his own blood." Col. i. 20. "through the blood of his cross." v. 22. "in the body of his flesh through death." Heb. ix. 12. "by his own blood he entered in." x. 10. "through the offering of the body of Jesus 25 Christ." 1 Pet. ii. 24. "who his own self bare our sins in his own body on the tree." iv. 1. "forasmuch as Christ hath suffered for us in the flesh." 1 John iv. 10. "he sent his Son to be the propitiation for our sins." Rom. iii. 25. "whom God

quem præstituit Deus ut esset placamentum per fidem in sanguine ipsius, ad demonstrationem Iustitiae sue.

SETEL OBTULIT. virtute quidem et efficacia ab ipso mundi principio, ut supradictum est, Apoc. xiii. 8. ipso facto autem 5 in illa consummatione sæculorum; idque semel, Heb. vii. 27. et ix. 25, 26, 28. *Christus semel oblatus.* et x. 10, 12, 14. *una oblata victima.* 1 Pet. iii. 18. *semel pro peccatis passus.*

SEMPER INTERCESSIT—. Isa. liii. 12. *pro defectoribus intercessit.* Ier. xxx. 21. *quem iubebo accedere, ut appropinquet 10 ad me? nam quis?*—? Ioan. xiv. 6, 13. *nemo venit ad patrem nisi per me.* et xvii. 9. *ego pro iis rogo.* Rom. viii. 34. *qui etiam intercedit pro nobis* Heb. vii. 25. *semper vivens ut interpellet pro iis.* et viii. 1, 2. *consedit ad dexteram throni maiestatis sanctorum minister.* Intercedit autem primum 15 *comparando pro nobis coram Deo,* Heb. ix. 24. 1 Ioan. ii. 1. *advocatum apud patrem habemus, Iesum Christum iustum.* Secundo *preces nostras Deo gratas reddendo:* Ioan. xiv. 13. *quicquid petieritis in nomine meo, hoc faciam.* Quod autem legitur Rom. viii. 26, 27. *spiritus intercedit pro nobis,* et, 20 *secundum Deum intercedit pro sanctis,* id quo modo fiat, superiora verba eiusdem versus demonstrant; *spiritus una*

hath set forth to be a propitiation through faith in his blood, to declare his righteousness."

FOR SINNERS. Isa. liii. 12. "he bare the sin of many." 2 Cor. v. 21. "he hath made him to be sin for us, who knew no sin."

- 5 Gal. iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us." Heb. ix. 28. "Christ was once offered to bear the sins of many." 1 Pet. ii. 24. "who his own self bare our sins in his own body on the tree." iii. 18. "he hath once suffered for sins, the just for the unjust."
- 10 1 John ii. 2. "he is the propitiation for our sins."

HAS ALWAYS MADE INTERCESSION. Isa. liii. 12. "he made intercession for the transgressors." Jer. xxx. 21. "I will cause him to draw near, and he shall approach unto me; for who is this that engaged his heart to approach unto me?" John

- 15 xiv. 6, 13. "no man cometh unto the Father but by me." xvii. 9. "I pray for them." Rom. viii. 24. "who maketh intercession for us." Heb. vii. 25. "he ever liveth to make intercession for them." viii. 1, 2. "who is set on the right hand of the throne of the majesty in the heavens, a minister of the sanc-
- 20 tuary." He makes intercession, first, by "appearing in the presence of God for us," Heb. ix. 24. 1 John ii. 1. "we have an advocate with the Father, Jesus Christ the righteous." Secondly, by rendering our prayers agreeable to God. John xiv. 13. "whatsoever ye shall ask in my name, that will I do." As
- 25 to the expressions, Rom. viii. 26, 27. "the Spirit itself maketh intercession for us," and, "he maketh intercession for the saints according to the will of God," the preceding words of the same verse show in what sense they are to be understood;

adiuvat infirmitates nostras; et Gal. iv. 6. misit Deus spiritum filii sui in corda vestra clamantem, Abba, pater; Id est, incitantem ac suadentem, ut nos fide Deum invocaremus patrem: hoc autem ab interpellandi munere sacerdotali quo

5 *Christus pro nobis intercedit, facile distinguitur.*

MUNUS REGIUM est quo CHRISTUS A DEO PATRE REX CREATUS ACQUISITAM AB SE ECCLESIAM INTERNA POTISSIMUM LEGE AC SPIRITALI POTESTATE REGIT ATQUE CONSERVAT, HOSTES VINCIT ATQUE DEBELLAT.

- 10 A DEO PATRE REX. Psal. ii. 6. *ego inungens regem meum.* et cx. i. cum Matt. xxii. 44. *dixit Dominus Domino meo, sede—.* Ezech. xxxvii. 25. *David servus meus princeps ipsis erit usque in sæculum.* Dan. ii. 44. *suscitat Deus cœli regnum.* et vii. 14. *huic datus est Dominatus—.* Matt. xi. 27. 15 *omnia mihi tradita sunt a patre meo.* et xxviii. 18. *data est mihi omnis auctoritas.* Luc. i. 32. *dabitque ei Dominus Deus sedem Davidis patris sui: regnabitque in domo Iacobi in æternum,* et regni eius non erit finis. Eph. i. 20, 21, 22. *quem collocavit— longe supra omne imperium.* Apoc. i. 5. *princeps regum terræ.* et xix. 16. *rex regum.*

ECCLESIAM. Psal. ii. 6. *regem meum præfeci Zioni—.* Matt. ii. 5, 6. *Sic enim scriptum est per prophetam—;* ex te exibit dux qui pascet populum meum Israelem. Luc. i. 33. *regna-*

“the Spirit also helpeth our infirmities”; and Gal. iv. 6. “God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father”; that is, encouraging and persuading us to address God as our Father through faith. This is easily distinguished from the intercession which Christ makes for us in his sacerdotal capacity.

THE KINGLY FUNCTION of Christ is that whereby BEING MADE KING BY GOD THE FATHER, HE GOVERNS AND PRESERVES, CHIEFLY BY AN INWARD LAW AND SPIRITUAL POWER, THE CHURCH WHICH HE HAS PURCHASED FOR HIMSELF, AND CONQUERS AND SUBDUES ITS ENEMIES.

MADE KING BY GOD THE FATHER. Psal. ii. 6. “I have set my King upon my holy hill.” cx. 1. compared with Matt. xxii. 44. “the Lord said unto my Lord, Sit thou on my right hand.” 15 Ezek. xxxvii. 25. “my servant David shall be their prince for ever.” Dan. ii. 44. “the God of heaven shall set up a kingdom.” vii. 14. “there was given him dominion.” Matt. xi. 27. “all things are delivered unto me of my Father.” xxviii. 18. “all power is given unto me.” Luke i. 32. “the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.” Eph. i. 20–22. “when he set him at his own right hand . . . far above all principality—.” Rev. i. 5. “prince of the kings of the earth.” xix. 16. “King of kings.”

HIS CHURCH. Psal. ii. 6. “yet have I set my King upon my holy hill of Sion.” Matt. ii. 5, 6. “thus it is written by the prophet . . . out of thee shall come a governor, that shall

bitque in domo Iacobi. Eph. i. 22. *cumque constituit caput super omnia ipsi ecclesiae.* Col. i. 18. *estque caput ecclesiae.*

INTERNA POTISSIMUM LEGE—. Ier. xxxi. 31, 32, &c. cum Heb. viii. 8. et x. 16. *hoc illud est pactum; indam leges meas*
5 *cordibus ipsorum—.* Luc. xvii. 21. *ecce, regnum Dei intus habetis.* Ioan. iv. 23, 24. *spiritu ac veritate.* et xviii. 36. *regnum meum non est ex hoc mundo, si esset—.* Hinc etiam lex regni, donum spiritus, eodem quinquagesimo die post Christum passum Hierosolymis est data, quo data est lex
10 Mosaica post pascha in monte Sinai, Act. ii. 1. ut ostenderetur legem carnalem atque servilem lege libera ac spirituali, veterem nova abolitam tunc fuisse. Rom. xiv. 17. *non enim est regnum esca et potus, sed iustitia et pax et gaudium per spiritum sanctum.* Psal. lxviii. 19. cum Eph. iv. 8, &c. *dedit*
15 *dona hominibus:* spiritualia nempe. Unde et arma quoque militantium sub rege Christo spiritualia tantum sunt: 2 Cor. x. 4. 1 Ioan. v. 4. *hæc est victoria quæ vicit.* Quibus ex rebus cum præstantia regni Christi præ cæteris omnibus tum eius divina ratio elucet: quandoquidem non corpora solum, ut
20 magistratus civilis, sed animum maxime et conscientiam regit: idque non vi et armis corporeis sed iis rebus quæ mundi iu-

rule my people Israel." Luke i. 33. "he shall reign over the house of Jacob." Eph. i. 22. "who gave him to be the head over all things, to the church." Col. i. 18. "he is the head of the body, the church.

- 5 CHIEFLY BY AN INWARD LAW. Jer. xxxi. 31, 32. compared with Heb. viii. 8. and x. 16. "this is the covenant that I will make with them . . . I will put my laws into their hearts." Luke xvii. 21. "behold the kingdom of God is within you." John iv. 23, 24. "in spirit and in truth." xviii. 36. "my kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Hence the law of the kingdom, the gift of the Spirit, was given at Jerusalem on the fiftieth day from the crucifixion, as the Mosaic law was given on the fiftieth day from the passover in Mount Sinai, Acts 15 ii. 1. in sign that the old law was superseded by the new, the law of bondage and of the flesh by the law of the Spirit and of freedom. Rom. xiv. 17. "the kingdom of heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Psal. lxviii. 18. compared with Eph. iv. 8. "he 20 gave gifts unto men," that is, spiritual gifts. Accordingly, the weapons of those who fight under Christ as their King are exclusively spiritual. 2 Cor. x. 4. 1 John v. 4. "this is the victory that overcometh the world." Herein it is that the pre-eminent excellency of Christ's kingdom over all others, as 25 well as the divine principles on which it is founded, are manifested; inasmuch as he governs not the bodies of men alone, as the civil magistrate, but their minds and consciences, and that not by force and fleshly weapons, but by what the world

dicio infirmissimæ sunt. quapropter et vis omnis externa ab regno Christi, quæ est ecclesia, abesse debet.

REGIT ATQUE CONSERVAT. Isa. ix. 6, 7. *consiliarium, principem pacis; et paci nullus erit finis*—. Ier. xxiii. 5, 6. *diebus eius servabitur Ichuda*—. Ioan. x. 28. *neque rapiet eas quisquam e manu mea*. Heb. vii. 2. *rex iustitiae, rex pacis*.

HOSTES VINCIT ATQUE DEBELLAT. Psal. ii. 9, &c. *confringes istos virga ferrea*. secundo nempe adventu: et cx. 1, 2 cum Matt. xxii. 44. Dan. ii. 44. *regnum comminuturum et consumpturum omnia illa regna: mundum*, Ioan. xvi. 33. et 1 Ioan. v. 4. *mortem et legem et peccatum*, 1 Cor. xv. 26, 54, 57. *aculeus mortis est peccatum: vis autem peccati lex*. *Deo autem habetor gratia, qui dat nobis victoriam per Dominum nostrum Iesum Christum. Satanam*, Rom. xvi. 20. Luc. 15 xix. 27. *meos inimicos qui noluerunt me regnare supra eos, adducite huc*: Apoc. xvii. 14. *agnus vincit eos*.

Regnum Christi dicitur regnum gratiæ et regnum gloriæ. Gratiæ, quod et *regnum cœlorum* Matt. iii. 2. iamque advenit. Gloriæ, quod in secundo eius adventu manifestius futurum est.

Regnum Christi, quemadmodum sacerdotium ut ex citatis modo auctoritatibus liquet, est æternum: id est quoad mundus

esteems the weakest of all instruments. Hence external force ought never to be employed in the administration of the kingdom of Christ, which is the church.

- GOVERNS AND PRESERVES. Isa. ix. 6, 7. "Counsellor . . . the
- 5 Prince of peace: of the increase of his government and peace there shall be no end." Jer. xxiii. 5, 6. "in his days Judah shall be saved." John x. 28. "neither shall any man pluck them out of my hand." Heb. vii. 2. "the King of righteousness . . . King of peace."
- 10 OVERCOMES AND SUBDUES HIS ENEMIES. Psal. ii. 9. "thou shalt break them with a rod of iron," namely, at his second coming. Psal. cx. 1, 2. compared with Matt. xxii. 44. Dan. ii. 44. "it shall break in pieces and consume all these kingdoms." The world; John xvi. 33. and 1 John v. 4. Death, and the
- 15 law, and sin; 1 Cor. xv. 26, 54-57. "the sting of death is sin, and the strength of sin is the law: but thanks be to God which giveth us the victory through our Lord Jesus Christ." Satan; Rom. xvi. 20. Luke xix. 27. "those mine enemies which would not that I should reign over them, bring hither." Rev.
- 20 xvii. 14. "the Lamb shall overcome them."

The kingdom of Christ is also styled the kingdom of grace, and the kingdom of glory. The kingdom of grace is the same as the kingdom of heaven, which "is at hand," Matt. iii. 2. The kingdom of glory is that which is destined to be made

25 more manifest at his second advent.

The kingdom of Christ, as appears from the authorities just quoted, is, like his priesthood, eternal; that is, it will endure as long as the world shall last, and as long as there shall

duraverit, et mediatorii officii administratio ex usu erit: id quod perspicue docet apostolus, 1 Cor. xv. 24, 28. *Christum in fine sæculi traditurum esse regnum Deo patri; eique subiectumiri;* quemadmodum et sacerdotali quoque muneri 5 (quamvis id æternum quoque dicatur) et propheticō finis imponetur, *ut Deus sit omnia in omnibus.* de hoc plura vide huius libri capite ultimo, ubi de Regno Christi gloriose.

CAPUT XVI.

DE REDEMPTIONIS ADMINISTRATIONE.

DICTUM est de OFFICIO MEDIATORIO EIUSQUE MUNERE TRIPLICI: sequitur ADMINISTRATIO.

Eaque versatur in redemptoris Christi cum humili statu tum exaltatione.

STATUS HUMILIS est in quo CHRISTUS ΘΕΑΝΘΡΩΠΟΣ CUM IN VITA TUM IN MORTE DIVINÆ IUSTITIÆ SE SPONTE SUBIECIT AD EA OMNIA SUBEUNDA QUIBUS REDEMPPIO NOSTRA PERFICIENDA ERAT.

15 CHRISTUS ΘΕΑΝΘΡΩΠΟΣ. Philipp. ii. 6, 7, 8. *ipse sese inanivit, forma servi—.* Luc. xxii. 43. *conspectus est ei angelus e cælo corroborans eum.* quid enim opus esset angelo, nisi utraque

be occasion for his mediatorial office. This is clearly taught by the apostle, 1 Cor. xv. 24, 28. "then cometh the end, when he shall have delivered up the kingdom to God, even the Father . . . and shall also himself be subject unto him"; 5 in like manner as a period is assigned to his priestly office (although that also is called eternal) as well as to his prophetic office, "that God may be all in all." See more on this subject in the last chapter of the present book, on the kingdom of Christ in glory.

CHAPTER XVI.

OF THE MINISTRY OF REDEMPTION.

HAVING treated of the mediatorial office, and its threefold functions, we are now to consider the manner in which it is discharged. This includes the state of humiliation to which our Redeemer submitted, as well as his state of exaltation.

15 **THE HUMILIATION OF CHRIST** is that state in which **UNDER HIS CHARACTER OF GOD-MAN HE VOLUNTARILY SUBMITTED HIMSELF TO THE DIVINE JUSTICE, AS WELL IN LIFE AS IN DEATH, FOR THE PURPOSE OF UNDERGOING ALL THINGS REQUISITE TO ACCOMPLISH OUR REDEMPTION.**

20 **UNDER HIS CHARACTER OF GOD-MAN.** Philipp. ii. 6-8. "he made himself of no reputation, and took upon him the form of a servant." Luke xxii. 43. "there appeared an angel unto him from heaven, strengthening him." Now the presence of an angel would have been superfluous, unless the divine na-

natura Christi aliquid perpessa esset. Sic Matt. xxvii. 46.
Deus mi, Deus mi, cur me deseruisti? si natura divina nihil
 perpessa est, cur exclamanti non adfuit? si cum, posset no-
 luit, cur patrem invocavit, cuius voluntas una eademque fuit?

5 IN VITA. Rom. viii. 3. *in forma consimili carni peccato ob-*
noxia. Quod ab ipsis incunabulis facile perspicitur, Luc.
 ii. 7. Circumcisione, Rom. xv. 8. qua legis totius observa-
 tione est obligatus, Gal. v. iii. hinc oblatione, Luc. ii. 24. fuga
 in *Ægyptum*, Matt. iii. subiectio, Luc. ii. 51. Labore ma-
 iorium, Marc. vi. 3. baptismo, Matt. iii. tentatione, cap. iv.
 Heb. ii. 18. et iv. 15. paupertate, Matt. viii. 20. 2 Cor. viii. 9.
ut vos illius paupertate ditesceretis. persecutionibus, igno-
 miniis, periculis; quæ cum tota passione in ipsis evangeliis
 legenda potius quam hic prolixe recitanda sunt. Sicuti et præ-
 15 dictum erat Isa. l. 6. *corpus meum expono percussoribus—.*
 sic cap. xl ix. 6, 7. et liii. 2, 3.

IN MORTE. Psal. xxii. Philipp. ii. 8. *factus obediens usque ad*
mortem, mortem autem crucis. cum summa ignominia, Deut.
 xxi. 23. *suspensus exsecrationi est Deo.* et exsecratione nobis
 20 debita in se translata, Gal. iii. 13. iræque divinæ in se effusæ

ture of Christ, as well as his human, had needed support. So also Matt. xxvii. 46. "My God, my God, why hast thou forsaken me?" If his divine nature had not partaken of the trial, why was it not at hand to sustain him when he demanded succor? or, if it had the ability, but not the will to help him, of what avail was it to call upon his Father, whose will was identically one with his own?

IN LIFE. Rom. viii. 3. "in the likeness of sinful flesh." This is conspicuous even from his birth, Luke ii. 7. in his circumcision, Rom. xv. 8. by which he became "a debtor to do the whole law," Gal. v. 3. whence an offering was made for him, Luke ii. 24; in his flight into Egypt, Matt. iii. in his subjection to his parents, Luke ii. 51; in his submitting to manual labor, Mark vi. 3; in his baptism, Matt. iii. in his temptation, Matt. iv. Heb. ii. 18. iv. 15; in his poverty, Matt. viii. 20. Cor. viii. 9. "that ye through his poverty might be rich"; in the persecutions, insults, and dangers which he underwent; for an account of which, together with the whole of his passion, it is better to refer to the gospels, than to cite the passages at length. To the same purport is the prediction of Isaiah, l. 6. "I gave my back to the smiters—." Compare also xl ix. 6, 7. liii. 2, 3.

IN DEATH. Psal. xxii. Philipp. ii. 8. "he became obedient unto death, even the death of the cross." This death was ignominious in the highest degree; Deut. xxi. 23. "he that is hanged, is accursed of God." The curse also to which we were obnoxious, was transferred to him, Gal. iii. 13. accompanied with a dreadful consciousness of the pouring out of the divine

horribili sensu; unde illa moribunda vociferatio, Matt. xxvii.

46. *Deus mi, Deus mi, cur me deseruisti?* postremo, triduana mortui in sepulchro detentione, 1 Cor. xv. 4. Atque hic solvitur morosa illa controversia de descensu ad inferos, quæ tot

5 Theologos torsit; siquidem Christus vere mortuus est: tum enim anima, ut demonstratum est supra, cum corpore eundem diem obiit. De natura autem divina, eane quoque morti succubuerit, hæsitatio maior est; nam et divinam naturam multa loca scripturæ una cum humana morti pariter subiiciunt; et

10 apertius quidem quam idiomatum communicatio subvenire videtur. Rom. x. 9. *si professus fueris ore tuo Dominum Iesum, et credideris in corde tuo quod Deus eum suscitavit ex mortuis, servaberis.* Quem ore profiteri debemus, eundem Deus suscitavit ex mortuis: at *Dominum Iesum*, id est, totam

15 Iesu personam profiteri debemus: totam igitur Domini Iesu personam suscitavit Deus ex mortuis. 1 Cor. ii. 8. *si cognovissent, nequaquam Dominum gloriae crucifixissent.* Gal. i. 1. *non ab hominibus, neque per hominem, sed per Iesum Christum, ac per Deum patrem qui suscitavit eum ex mortuis:* sus-

20 citavit ergo non hominem solum, sed totum Christum; per quem non hominem, sed Θεόνθρωπον Paulus missus est. Philipp. ii. 6, 7, 8. *qui erat in forma Dei, qui sese inanivit, forma servi accepta, ipse se summisit, factus obediens usque,*

wrath upon his head, which extorted from him the dying exclamation, Matt. xxvii. 46. "My God, my God, why hast thou forsaken me?" Lastly, he was detained in the grave three days after death; 1 Cor. xv. 4. And here may be found 5 the solution of the difficulty respecting the descent into hell, which has occasioned so much acrimonious controversy among divines; for if Christ's death was real, his soul must have died on the same day with his body, as was above shown. There is another question which seems less easy of solution; 10 namely, whether he yielded to death in his divine nature likewise. For not a few passages of Scripture intimate that his divine nature was subjected to death conjointly with his human; passages too clear to be explained away by the supposition of idiomatic language. Rom. x. 9. "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Him whom we ought to confess with the mouth, God raised from the dead. But he whom we ought to confess with the mouth is "the Lord Jesus," that is, the whole person 15 of Jesus; therefore God raised from the dead the whole person of the Lord Jesus. 1 Cor. ii. 8. "had they known it, they would not have crucified the Lord of glory." Gal. i. 1. "not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead." Christ therefore was 20 25 not raised in his human nature alone, but in the whole of his person; and Paul received his mission from him not as man, but as God-man. Philipp. ii. 6-8. "who being in the form of God . . . made himself of no reputation, and took upon

ad mortem. i Ioan. iii. 16. *Per hoc novimus charitatem Dei, quod ille animam suam pro nobis depositus.* Apoc. i. 17, 18. *ego sum primus et ultimus, et vivens, et fui mortuus.* et ii. 8. *Sola illa vox Christi ad latronem hodie tecum eris in paradyso,*

5 *quæ et alias ob causas doctissimos quosque fatigavit, facit ut hæsitemus.* Nam illa brevitate i Pet. iii. 18. minus moveor; *morte quidem affectus carne, vivificatus autem spiritu.* hic enim, si antithesis constat, et qua parte est mortuus et qua parte vivificatus est, dicit. Vivificari autem, nisi mortua quæ

10 fuit, pars nulla potuit. Quod si *spiritus* pro causa vitæ hic ponitur, spiritus Dei patris ex locis multo clarioribus intelligendus est. Sane Christum et divina et humana natura sacrificium fuisse nemo inficiatur; sacrificium autem omne mactari oportet; totus igitur Christus, agnus ille mactatus fuit.

15 DIVINÆ IUSTITIÆ. Luc. xxiv. 26. *nonne hæc oportuit pati Christum?* Isa. liii. 6. *Iehova facit ut incurrat in eum pœna omnium nostrum.*

Statum humilem sequitur exaltatio.

Ea est qua CHRISTUS TRIUMPHATA MORTE ET DEPOSITA SERVI

20 FORMA AD IMMORTALITATEM SUMMAMQUE GLORIAM, PARTIM SUO MERITO PARTIM LARGIENTE PATRE, NOSTRO QUIDEM BONO SUSCITATUS A DEO PATRE, ET RESURREXIT, ET ASCENDIT, ET AD DEXETRAM DEI SEDET.

him the form of a servant . . . he humbled himself, and became obedient unto death.” 1 John iii. 16. “hereby perceive we the love of God, because he laid down his life for us.” Rev. i. 17, 18. “I am the first and the last; I am he that liveth, 5 and was dead.” See also ii. 8. The only uncertainty, therefore, arises from the words of Christ to the thief, “this day thou shalt be with me in paradise”; a passage which has on other accounts given much trouble to the learned. As to the conciseness of expression in 1 Pet. iii. 18. I consider it as of comparatively little importance; “being put to death in the flesh, but quickened by (or “in”) the Spirit”: since, if the antithesis be correct, the apostle’s intention is to specify, on the one hand, the part in which he died, and on the other, that in which he was quickened. Now that which was quickened, must have 15 been previously dead. But if “the Spirit” be here put for that which causes life, it must be understood, on comparing it with less obscure texts of Scripture, to signify the Spirit of God the Father. The fact, that Christ became a sacrifice both in his divine and human nature, is denied by none; and as it 20 was requisite that the whole of the sacrifice should be slain, Christ, who was the sacrificial lamb, must be considered as slain in the whole of his nature.

To THE DIVINE JUSTICE. Luke xxiv. 26. “ought not Christ to have suffered these things?” Isa. liii. 6. “Jehovah hath laid on 25 him the iniquity of us all.”

The humiliation of Christ was succeeded by his exaltation.

THE EXALTATION OF CHRIST is that by which, HAVING TRIUMPHED OVER DEATH, AND LAID ASIDE THE FORM OF A SERVANT,

TRIUMPHATA MORTE ET DEPOSITA—. *Luc. xxiv. 26. nonne hæc oportuit pati Christum, et introire in gloriam suam? Col. ii. 14, 15. expoliata imperia ac potestates, traduxit palam triumphatis illis per eam.*

5 AD IMMORTALITATEM. *Act. xiii. 34. non amplius reversurum in sepulchrum. Rom. vi. 9. Christum suscitatum ex mortuis, non amplius mori.*

PARTIM SUO MERITO, PARTIM—. *Rom. xiv. 9. ad hoc enim Christus et mortuus est— ut et mortuis et viventibus dominetur. Philipp. ii. 9. quapropter etiam Deus ipsum extulit—, et gratificatus est sive ex gratia donavit ei nomen quod est supra omne nomen. Heb. ii. 9. videmus Iesum illum gloria et honore coronatum— propter mortis perpessionem. et xii. 2. pro sibi proposito gaudio.*

15 NOSTRO BONO. Infra ubi tractatur de totius administrationis fine.

A DEO PATRE SUSCITATUS—. *Ioan. x. 18. auctoritatem habeo deponendi eam et rursus assumendi. hoc mandatum accepi a patre meo. hinc Ioan. ii. 19. destruite templum hoc, et intra triduum excitabo illud. nempe quia hoc mandatum acceperat a patre, ut ex loco proxime citato fassus est. Act. ii. 24. quem suscitavit Deus solutis doloribus mortis. et v. 33. dextera Dei sursum sublatus. et cap. v. 30, 31. Deus ille patrum nostorum suscitavit Iesum. hunc Deus dextera sua evectum constituit principem. et x. 40. idem et xiii. 32, 33, 34. ut supra. Rom. i. 4. declarato filio Dei potenter secundum spiritum sanctitatis, per resurrectionem ex mortuis. et viii. 11. si spiritus eius qui suscitavit Iesum ex mortuis habitat in vobis, is*

HE WAS EXALTED BY GOD THE FATHER TO A STATE OF IMMORTALITY AND OF THE HIGHEST GLORY, PARTLY BY HIS OWN MERITS, PARTLY BY THE GIFT OF THE FATHER, FOR THE BENEFIT OF MANKIND; WHEREFORE HE ROSE AGAIN FROM THE DEAD, ASCENDED 5 INTO HEAVEN, AND SITTETH ON THE RIGHT HAND OF GOD.

HAVING TRIUMPHED OVER DEATH, AND LAID ASIDE THE FORM OF A SERVANT. Luke xxiv. 26. "ought not Christ to have suffered these things, and to enter into his glory?" Col. ii. 14, 15. "having spoiled principalities and powers, he made a show 10 of them openly, triumphing over them in it."

HE WAS EXALTED BY GOD THE FATHER. John x. 18. "I have power to lay it down, and I have power to take it again: this commandment have I received of my Father." Hence John ii. 19. "destroy this temple, and in three days I will raise it 15 up," namely, because he had been so commanded by the Father, as he acknowledges in the preceding quotation. Acts ii. 24. "whom God raised up, having loosed the pains of death." v. 33. "being by the right hand of God exalted." v. 30, 31. "the God of our fathers raised up Jesus . . . him 20 hath God exalted with his right hand to be a Prince." See also x. 40. and xiii. 32-34. as above. Rom. i. 4. "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." viii. 11. "if the Spirit of him that raised up Jesus from the dead dwell in you, 25 he that raised up Christ from the dead shall also quicken your mortal bodies." 2 Cor. xiii. 4. "though he was crucified through weakness, yet he liveth by the power of God." Eph. i. 19, 20. "according to the working of his mighty power,

qui excitavit Christum ex mortuis, vivificabit—. 2 Cor. xiii.
4. *etsi crucifixus fuit ex infirmitate, vivit tamen ex potentia Dei.* Eph. i. 19, 20. *pro efficacia potentiae virium ipsius, quas exeruit in Christo suscitato eo ex mortuis.* Philipp. ii. 9.
5 *quapropter Deus ipsum in summam extulit sublimitatem—.* Col. ii. 12. *per fidem efficacis illius virtutis Dei, qui excitavit eum ex mortuis.* Heb. ii. 7. *gloria et honore coronasti eum.*

Exaltationis sunt tres gradus: resurrectio, ascensio in cœlum et ad dexteram Dei sessio. qui singuli in evangeliis et
10 apostolorum scriptis evidenter satis describuntur.

Resurrectio, Matt. Marc. &c. et 1 Cor. xv. 4, &c. Ascensio in cœlum, Marc. xvi. 19. Luc. xxiv. 51. Ioan. xiv. 12, &c. Act. i. 9. &c. Eph. iv. 8, 10. *ascendit longe supra omnes cœlos.* Sessio ad dexteram Dei, quod Hebræo idiomate idem
15 est atque ad gloriam et potentiam Deo proximam evectum esse, Matt. xxvi. 64. *sedentem ad dexteram potentiae Dei.*

which he wrought in Christ, when he raised him from the dead.” Philipp. ii. 9. “wherefore God also hath highly exalted him.” Col. ii. 12. “through the faith of the operation of God, who hath raised him from the dead.” Heb. ii. 7. “thou 5 crownedst him with glory and honor.”

TO A STATE OF IMMORTALITY. Acts xiii. 34. “no more to return to corruption.” Rom. vi. 9. “Christ being raised from the dead, dieth no more.”

PARTLY BY HIS OWN MERITS, PARTLY BY THE GIFT OF THE
 10 FATHER. Rom. xiv. 9. “to this end Christ both died . . . that he might be Lord both of the dead and living.” Philipp. ii. 9. “wherefore God also hath highly exalted him, and given him a name which is above every name.” Heb. ii. 9. “we see Jesus . . . crowned with glory and honor, that he by the grace of
 15 God should taste death for every man.” xii. 2. “for the joy that was set before him.”

FOR THE BENEFIT OF MANKIND. See below, where the object of Christ’s entire ministry is considered.

This exaltation consists of three degrees: his resurrection,
 20 his ascension into heaven, and his sitting on the right hand of God; all of which are specified with sufficient clearness in the gospels and apostolical writings. For his resurrection, see Matthew and Mark, &c. and 1 Cor. xv. 4, &c. for his ascension into heaven, Mark xvi. 19. Luke xxiv. 51. John xiv. 12,
 25 &c. Acts i. 9, &c. Eph. iv. 8–10. “he ascended up far above all heavens.” His sitting on the right hand of God, a Hebraism signifying that he is exalted to a place of power and glory next to God, is mentioned Matt. xxvi. 64. “sitting on the

Marc. xiv. 62. et xvi. 19. idem. Eph. i. 20. *et collocavit ad dexteram suam in cælis.* Heb. i. 3. *sedit ad dexteram maiestatis.* et viii. 1. *qui consedit ad dexteram throni maiestatis—.* et xii. 2. idem. Psal. cx. 1. Act. vii. 55.

- 5 Humana autem natura Christi, quamvis in summa gloria sit, tamen definito in loco est, et non ubique, ut quidam volunt: Matt. xxviii. 6. *non est hic; resurrexit enim.* Luc. xxiv. 51. *disiunctus ab illis, sursum—.* Ioan. xiv. 28. *abeo, et redeo.* Act. iii. 21. *quem oportet cœli capiant usque ad—.*
- 10 Exaltatio Christi est secundum utramque naturam, sicut et erat exinanitio. Secundum divinam quidem restitutione ac manifestatione; secundum humanam accessione. Ioan. xvii. 5. *nunc glorifica me tu pater apud temetipsum ea gloria quam habui apud te priusquam mundus esset.* Act. xiii. 32, 33.
- 15 suscitato Iesu: *ut etiam in psalmo secundo scriptum est, filius meus es tu, ego hodie genui te.* Rom. i. 4. declarato vel definito filio Dei cum potentia secundum spiritum sanctitatis, per resurrectionem ex mortuis.

- Effectum et finis totius administrationis mediatoriae est
- 20 divinæ iustitiæ pro omnibus satisfactio, et fidelium ad imaginem Christi conformatio.

SATISFACTIO est qua CHRISTUS ΘΕΑΝΘΡΩΠΟΣ LEGEM IMPLENDO IUSTUMQUE PRETUM SOLVENDO, DIVINÆ IUSTITIÆ PRO OMNIBUS PLENE SATISFECIT.

right hand of power." See also Mark xiv. 62. xvi. 19. Eph. i. 20. "he set him at his own right hand in the heavenly places." Heb. i. 3. "sat down on the right hand of the Majesty on high." viii. 1. "who is set on the right hand of the 5 throne of the Majesty." See also xii. 2. Psal. cx. 1. Acts vii. 55.

The human nature of Christ, although exalted to a state of the highest glory, exists nevertheless in one definite place, and has not, as some contend, the attribute of ubiquity. Matt. xxviii. 6. "he is not here, for he is risen." Luke xxiv. 51. "he 10 was parted from them and carried up into heaven." John xiv. 28. "I go away, and come again unto you." Acts iii. 21. "whom the heaven must receive until the times of restitution of all things."

As Christ emptied himself in both his natures, so both participate in his exaltation; his Godhead, by its restoration and manifestation; his manhood, by an accession of glory. John xvii. 5. "now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Acts xiii. 32, 33. "he hath raised up Jesus again, as it is also 20 written in the second Psalm, Thou art my Son, this day have I begotten thee." Rom. i. 4. "being declared (or "defined") to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

The effect and design of the whole ministry of mediation 25 is, the satisfaction of divine justice on behalf of all men, and the conformation of the faithful to the image of Christ.

**THE SATISFACTION OF CHRIST IS THE COMPLETE REPARATION
MADE BY HIM IN HIS TWOFOLD CAPACITY OF GOD AND MAN, BY**

LEGEM IMPLENDΟ. Matt. v. 17. *non veni ut eam dissolverem, sed ut implerem.* Psal. xl. 8, 9. cum Heb. x. 7, 9. *ut faciam Deus voluntatem tuam.* Gal. iv. 5. *ut eos qui legi erant subiecti redimeret.* Col. ii. 14. *cum delevisset quod contra nos erat, chirographum decretis illis, et illud sustulit e medio, cum affixisset cruci.* Rom. viii. 3, 4. *ut ius illud legis compleatur—.* Implevit autem legem perfectissima Dei et proximi dilectione, dum patri per omnia obediens, mortem pro fratribus oppetivit.

- 10 **PRETΙUM PRO.** id est, loco. Matt. xx. 28. *λύτρον ἀντὶ πολλῶν, redemptionis pretium pro multis.* 1 Cor. vi. 20. *pretio empti estis.* 1 Tim. ii. 6. *ἀντιλύτρον ὑπὲρ πάντων, liberationis pretium pro omnibus.* Græca autem permutationem unius loco alterius plane significant. 1 Pet. i. 18. *ἐλυτρώθητε, pretioso sanguine utpote agni.* Rom. v. 10. *reconciliati fuimus Deo per mortem Filii.* Rom. iv. 25. *propter offensas nostras.* 1 Cor. xv. 3. *ob peccata nostra.* 2 Ep. v. 21. *pro nobis.* Tit. ii. 14. *pro nobis, ut redimeret nos.* Gal. i. 4. Heb. vii. 22. *sponsor.* et x. 12. *pro peccatis sacrificium.* et v. 29. *qui filium Dei conculcarit,* 20 *et sanguinem fœderis per quem fuerat sanctificatus.* Quorum locorum evidentiam frustra eludere conantur, qui Christum

THE FULFILMENT OF THE LAW, AND PAYMENT OF THE REQUIRED PRICE FOR ALL MANKIND.

BY THE FULFILMENT OF THE LAW. Matt. v. 17. "I am not come to destroy, but to fulfil." Psal. xl. 8, 9. compared with 5 Heb. x. 7, 9. "I come to do thy will, O God." Gal. iv. 5. "to redeem them that were under the law." Col. ii. 14. "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Rom. viii. 3, 4. "that the righteousness of the law 10 might be fulfilled." Christ fulfilled the law by perfect love to God and his neighbor, until the time when he laid down his life for his brethren, being made obedient unto his Father in all things.

BY PAYMENT OF THE REQUIRED PRICE FOR, that is to say, 15 INSTEAD OF ALL MANKIND. Matt. xx. 28. "a ransom for many." 1 Cor. vi. 20. "ye are bought with a price." 1 Tim. ii. 6. "a ransom for all." The expressions in the Greek clearly denote the substitution of one person in the place of another. 1 Pet. i. 18. "ye were redeemed . . . with the precious blood of 20 Christ, as of a lamb." Rom. v. 10. "we were reconciled to God by the death of his Son." iv. 25. "for our offences." 1 Cor. xv. 3. "for our sins." 2 Cor. v. 21. "for us." Tit. ii. 14. "for us, that he might redeem us." See also Gal. i. 4. Heb. vii. 22. "a surety." x. 12. "one sacrifice for sins." v. 29. "who 25 hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing." It is in vain that the evidence of these texts is endeavored to be evaded by those who maintain that Christ

non nostro loco redemptionis causa, sed nostro tantum bono et velut exempli gratia mortem oppetisse contendunt. hoc tamen fateor, me non videre quo pacto qui filium eiusdem cum Patre essentiæ esse volunt; eius vel incarnationem, vel 5 satisfactionem possint satis expedire.

PRO OMNIBUS. Rom. v. 18. *beneficium in omnes homines.*
2 Cor. v. 15. *si unus pro omnibus mortuus fuit, nempe omnes fuisse mortuos.* id si sequitur, etiam vice versa sequitur, si omnes mortui sunt quia Christus mortuus est pro omnibus,
10 etiam pro omnibus mortuum esse qui mortui sunt; id est, pro universis. Eph. i. 10. *recolligere omnia in Christo tum quæ in cœlis sunt, tum quæ in terra.* Tam ergo in terra sine exceptione omnia quam in Cœlis. Col. i. 20. *ut per eum reconciliaret omnia—.* 1 Tim. ii. 4. *Vult omnes salvari, et ad 15 agnitionem—.* et v. 6. Heb. ii. 9. *pro omnibus.* 2 Pet. iii. 9. Deinde multis in locis Christus dicitur datus pro toto mundo: Ioan. iii. 16, 17. *ita Deus dilexit mundum, ut filium suum unigenitum dederit, ut omnis qui credit in eum non pereat, sed habeat vitam æternam &c.* et vi. 51. *panis quem ego dabo, 20 caro mea est, quam ego dabo pro mundi vita.* 1 Ioan. iv. 14. At inquiunt qui Christum pro electis duntaxat satisfecisse volunt, electos duntaxat *in mundo* qui sunt intelligi oportere; argumentoque id esse quod aliis in locis *pro nobis*, id nimirum esse volunt *pro electis*, dicitur satisfecisse: Rom. viii. 34. 2 Cor.

died, not in our stead, and for our redemption, but merely for our advantage in the abstract, and as an example to mankind. At the same time I confess myself unable to perceive how those who consider the Son as of the same essence with the 5 Father, can explain either his incarnation, or his satisfaction.

FOR ALL MANKIND. Rom. v. 18. "the free gift came upon all men." 2 Cor. v. 14. "if one died for all, then were all dead." If this deduction be true, then the converse is also true, namely, that if all were dead, because Christ died for all, 10 Christ died for all who were dead; that is, for all mankind. Eph. i. 10. "that he might gather together in one all things in Christ, both which are in heaven, and which are on earth"; all things therefore on earth without a single exception, as well as in heaven. Col. i. 20. "by him to reconcile all things." 15 1 Tim. ii. 4. "who will have all men to be saved, and to come unto the knowledge of the truth." Compare also v. 6. Heb. ii. 9. "for every man." See also 2 Pet. iii. 9. Further, Christ is said in many places to have been given for the whole world. John iii. 16, 17. "God so loved the world, that he gave his 20 only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." vi. 51. "the bread that I will give is my flesh, which I will give for the life of the world." See 1 John iv. 14. They however who maintain that Christ made satisfaction for the elect alone, reply, that these 25 passages are to be understood only of the elect who are in the world; and that this is confirmed by its being said elsewhere that Christ made satisfaction "for us," that is, as they interpret it, for the elect. Rom. viii. 34. 2 Cor. v. 21. Tit. ii. 14. That

v. 21. et Tit. ii. 14. *pro nobis.* Verum illis in locis primum electos duntaxat in *mundo* intelligi non posse, penitus intuentibus facile apparebit, si quis modo ex eorum sententia priorem illum locum Ioannis explanaverit: *ita Deus dilexit mundum, id est, electos, ut omnis electus qui credit in eum non pereat.* Ridiculum hoc esset; quis enim electus non credit? Necessum est igitur divisorum mundum Deus in credentes et non credentes: et alteram quidem partem enuntiavit, *ut omnis qui credit in eum, non pereat;* alteram necessario intellexit, *ut omnis pereat qui non credit.* Quid quod *mundus* ubi non *pro omnibus, pro pessimis ex mundo* frequentius intelligitur: Ioan. xiv. 17. *spiritum veritatis quem mundus non potest recipere.* et xv. 19. *odit vos mundus,* et saepe alibi. Deinde ubi *pro nobis* dicitur, cæteros non excludi, apertissime docetur: 1 Ioan. ii. 2. *nec pro nostris solum, sed pro totius mundi peccatis.* quid latius dici potuit? Idem respondendum, ubi Christus *pro ovibus suis,* Ioan. x. 16. *pro ecclesia,* Act. xx. 28. Eph. v. 23, 25. Præterea, si omnes gratia sufficienti, quod supra demonstratum est, donantur, necessario sequitur, 20 pro omnibus a Christo et sufficienter et efficaciter, quod ad Dei quidem consilium ac voluntatem attinet, esse satisfactum; cum sine illa plenissima satisfactione gratia ne minima qui-

the elect, however, cannot be alone intended, will be obvious to any one who examines these texts with attention; if in the first passage from St. John, for instance, the term "elect" be subjoined by way of explanation to that of "the world." "So 5 God loved the world," that is, the elect, "that whosoever" of the elect "believeth in him should not perish." This would be absurd; for which of the elect does not believe? It is obvious therefore that God here divides the world into believers and unbelievers; and that in declaring, on the one hand, that 10 "whosoever believeth in him shall not perish," he implies on the other, as a necessary consequence, that whosoever believeth not, shall perish. Besides, where "the world" is not used to signify all mankind, it is most commonly put for the worst characters in it. John xiv. 17. "even the Spirit of truth, whom 15 the world cannot receive"; xv. 19. "the world hateth you"; and so in many other places. Again, where Christ is said to be given "for us," it is expressly declared that the rest of the world is not excluded. 1 John ii. 2. "not for ours only, but also for the sins of the whole world"; words the most comprehensive that could possibly have been used. The same explanation applies to the texts in which Christ is said to lay down his life "for his sheep," John x. 16. or "for the church," Acts xx. 28. Eph. v. 23, 25. Besides, if, as has been proved above, a sufficiency of grace be imparted to all, it necessarily 20 follows that a full and efficacious satisfaction must have been made for all by Christ, so far at least as depended on the counsel and will of God; inasmuch as without such satisfaction not the least portion of grace could possibly have been vouch-

dem ullo modo possit impertiri. Quod autem multa afferuntur loca ubi *pro multis* pretium solvisse Christus dicitur, ut Matt. xx. 28. *premium pro multis*, Heb. ix. 28. *multorum*, et eiusmodi alia, ea loca nihil obsunt quo minus *pro omnibus* etiam 5 solverit: *omnes* nempe certe *multi* sunt. Quod si cui sic libet argumentari; *pro multis*, ergo non *pro omnibus*, is disser-tissimis aliis locis aperte contradicit. et præsertim Rom. v. 19. *sicuti unius inobedientia multi facti sunt peccatores*. nam quis hic negaverit *multos esse omnes*? Quinetiam si sic interpre-10 tantur *pro omnibus* ac si diceretur, *pro quibusvis*, id est, ut ipsi loquuntur, pro generibus singulorum, non pro singulis generum, præterquam quod suarum duntaxat hypothesis causa ab usitato generalis particulæ sensu discedunt, ne sic quidem effecerint quod putant; cum non minus pro singulis 15 generum dum pro omnibus tam sæpe et toto mundo et nullis non servandis 2 Pet. iii. 9. satisfecisse Christum libri sacri testentur, quam pro generibus singulorum solus ille locus Apoc. v. 9. *ex omni tribu, et lingua, et populo, et natione*. Non autem pro solis electis, verum etiam pro reprobis, quos 20 vocant, Christum satisfecisse constabit: Matt. xviii. 11. *venit filius hominis ut servet quod perierat*. perierant autem omnes: venit ergo ut servaret omnes, tam reprobos quam electos quos

safed. The passages in which Christ is said to have "given a ransom for many," as Matt. xx. 28. and Heb. ix. 28. to "bear the sins of many," &c. afford no argument against the belief that he has given a ransom "for all"; for "all" are emphatically "many." If however it should be argued, that because Christ gave his life "for many," therefore he did not give it "for all," many other texts expressly negative this interpretation, and especially Rom. v. 19. "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous"; for no one will deny that "many" here signifies "all." Or even if the expression "for all" should be explained to mean "for some," or, in their own words, for classes of individuals, not for individuals in every class, nothing is gained by this interpretation; not to mention the departure from the usual signification of the word for the sake of a peculiar hypothesis. For the testimony of the sacred writings is not less strong to Christ's having made satisfaction for each individual in every class (as appears from the frequent assertions that he died "for all," and "for the whole world," and that he is "not willing that any should perish," 2 Pet. iii. 9.) than the single text Rev. v. 9. is to his having died for classes of individuals: "thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." It will be proved, however, that Christ has made satisfaction not for the elect alone, but also for the reprobate, as they are called. Matt. xviii. 11. "the Son of Man is come to save that which was lost." Now all were lost; he therefore came to save all, the reprobate as well as those

vocant: Ioan. iii. 17. *non misit Deus filium suum in mundum ut damnet mundum* (quod tamen affirmant illi qui solis electis missum Christum aiunt ad graviorem reproborum damnationem) *sed ut servetur mundus per eum:* reprobi 5 nimirum, quos vocant; nam de electis id monere, supervacuum erat. Sic Ioan. xii. 4. Ioan. vi. 32. *pater meus dat vobis panem illum cœlestem verum. vobis,* etiam incredulis v. 36. *dat;* id est, offert animo sincero. *panis enim ille Dei dat vitam mundo,* id est, universis, nempe quia *vobis incredulis,* modo ne ipsi reiiciatis: Act. xvii. 30, 31. *nunc denuntiat omnibus ubique hominibus ut resipiscant; eo quod statuit diem quo iuste iudicaturus est orbem terrarum.* Certe quos iudicabit, eos ad pœnitentiam vocat; omnes autem et singulos iudicabit; omnes ergo et singulos ad pœnitentiam vocat; 15 vocationis autem gratia dignari neminem potuisset, nisi interposita Christi satisfactione, non in se solum sufficiente verum etiam ad omnes, quantum in voluntate Dei situm est, efficaci, siquidem serio vocat. Verum vocatio et donatio est Dei; acceptio est fidei: quæ si satisfactionis efficacia desit, non 20 idcirco satisfactio efficaciter non est data, sed non accepta.

who are called elect. John iii. 17. "God sent not his Son into the world to condemn the world" (which doctrine, nevertheless, must be maintained by those who assert that Christ was sent for the elect only, to the heavier condemnation of the 5 reprobate) "but that the world through him might be saved"; that is, the reprobate; for it would be superfluous to make such a declaration with regard to the elect. See also John xii. 47. vi. 32. "my Father giveth you the true bread from heaven"; "you," that is, even though ye "believe not," v. 36. "he giveth," 10 that is, he offers in good faith: "for the bread of God . . . giveth life unto the world," that is, to all men, inasmuch as he gives it even to you who believe not, provided that you on your part do not reject it. Acts xvii. 30, 31. "now he commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness." Those whom he will judge, he undoubtedly calls 15 to repentance: but he will judge all the world individually; therefore he calls all the world individually to repentance. But this gracious call could have been vouchsafed to none, had 20 not Christ interfered to make such a satisfaction as should be not merely sufficient in itself, but effectual, so far as the divine will was concerned, for the salvation of all mankind; unless we are to suppose that the call is not made in earnest. Now the call to repentance and the gift of grace are from the Deity; 25 their acceptance is the result of faith: if therefore the efficacy of Christ's satisfaction be lost through want of faith, this does not prove that an effectual satisfaction has not been made, but that the offer has not been accepted. Heb. x. 29. "who hath

Heb. x. 29. qui filium Dei conculcarit, et sanguinem fœderis per quem fuerat sanctificatus profanum duxerit, et spiritum gratiae contumelia affecerit. 2 Pet. ii. 1. etiam Dominum qui illos mercatus est, abnegantes, accersentes sibi ipsis celerem perniciem. Cum ergo omnes aut electi sint aut reprobi, pro utrisque autem Christus satisfecerit, pro omnibus plane satisfecit. Christi autem satisfactio tantum abest ut solos respiciat electos, quod vulgo creditur, non omnes peccatores, ut vice versa, omnes omnino respiciat peccatores, non solos electos;

10 *immo ne omnino quidem electos nisi ut prius peccatores: Rom. iii. 25. prætereundo peccata quæ antecesserunt, in illa Dei tolerantia. 1 Tim. i. 15. certus est hic sermo et omni acceptatione dignus, Christum Iesum venisse in mundum ut peccatores servaret; quorum primus sum ego.* At, inquiunt,

15 *pro mundo non rogat Christus, Ioan. xvii. 9. Fateor, in illa quidem oratione, quæ discipulorum præsertim causa instituta est: in cruce autem pro interfectoribus etiam suis rogavit: Luc. xxiii. 34. pater, remitte hoc ipsis.* Et per apostolum nos hortatur, 1 Tim. ii. 1. &c. *ut fiant deprecationes,— pro*

20 *omnibus hominibus.* Et hac maxime ratione, *hoc bonum esse et acceptum coram servatore nostro Deo, qui omnes homines vult servari, et ad agnitionem veritatis venire.* Sed obiicitur et illud Tit. ii. 14. *dedit semetipsum pro nobis, ut redimeret nos ab omni transgressione legis, et purificaret sibi*

trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace."

2 Pet. ii. 1. "even denying the Lord that bought them, and

5 bringing upon themselves swift destruction." Forasmuch then as all mankind are divided into elect and reprobate, in behalf of both of whom Christ has made satisfaction, he has made satisfaction for all. So far indeed is this satisfaction from regarding the elect alone, as is commonly believed, to

10 the exclusion of sinners in general, that the very contrary is the case; it regards all sinners whatever, and it regards them expressly as sinners; whereas it only regards the elect in so far as they were previously sinners. Rom. iii. 25. "to declare his righteousness for the remission of sins that are past,

15 through the forbearance of God." 1 Tim. i. 15. "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." But it is objected, Christ "does not pray for the world," John xvii. 9. This is true of that particular prayer,

20 which was dedicated chiefly to the benefit of his disciples; but on the cross he prayed even for his murderers, Luke xxiii. 34. "Father, forgive them." He exhorts us likewise by the mouth of the apostle, 1 Tim. ii. 1, &c. "that supplications be made for all men"; and for this especial reason: "for this is good

25 and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth." They also object Tit. ii. 14. "who gave himself for us, that he might redeem us from all iniquity, and purify

ipsum populum peculiarem, emulantem bonorum operum. populum peculiarem: ergo non omnes. Respondeo, redimere non est idem ac purificare: redemit universos quidem transgressores; purificat non nisi studiosos bonorum operum, id 5 est, credentes: sine fide enim nulla opera sunt bona. Et redempti quidem sunt omnes vel inscientes vel etiam adhuc inimici Rom. v. 6, 7. pro impiis. et v. 10. pro inimicis. purificatus nemo nisi volens et per fidem id quod scripturæ testimonia passim declarant. Ezech. xii. 2. aures habent ad 10 audiendum, sed non audiunt; quia domus rebellis sunt. Matt. xxiii. 37. quoties volui—, et noluitis: Luc. vii. 30. Pharisæi irritum reddiderunt consilium Dei contra semetipsos. Ioan. v. 34, 40. hæc dico, ut vos servemini—. Sed non vultis venire ad me, ut vitam habeatis. Act. vii. 51. vos semper spiritui 15 sancto resistitis. 2 Thess. ii. 10. propterea quod amorem veritatis non receperunt ut salvi fierent. Act. x. 43. remissionem peccatorum accepturum per nomen eius omnem credentem in eum. Et xv. 9. fide purificans corda eorum. Rom. iii. 22, &c. per fidem Iesu Christi in omnes et super omnes qui cre- 20 dunt: non enim est distinctio. Omnes enim peccarunt—. Per redemptionem factam in Iesu Christo: quem proposuit Deus placamentum per fidem in sanguine ipsius. Gal. iii. 22. conclusit scriptura omnia sub peccatum, ut promissio ex fide Iesu Christi daretur credentibus.

25 PLENE SATISFECIT. Heb. x. 14. unica oblatione consummavit in perpetuum eos qui sanctificantur. 1 Ioan. i. 7. sanguis

- unto himself a peculiar people, zealous of good works": "a peculiar people," not therefore the whole of mankind. I reply, that redemption is not purification; Christ has redeemed all transgressors, but he purifies only such as are zealous of
- 5 good works, that is, believers; for no works are good, unless done in faith. All are redeemed, even those who know not of it, or who are yet "enemies and sinners," Rom. v. 6-8, 10. but none are purified, except their wills be consenting, and they have faith; as Scripture everywhere testifies. Ezek. xii. 2.
- 10 "they have ears to hear, and hear not, for they are a rebellious house." Matt. xxiii. 37. "how often would I have gathered thy children together . . . and ye would not." Luke vii. 30. "the Pharisees rejected the counsel of God against themselves." John v. 34, 40. "these things I say, that ye might be
- 15 saved . . . and ye will not come to me that ye might have life." Acts vii. 51. "ye do always resist the Holy Ghost." 2 Thess. ii. 10. "because they received not the love of the truth, that they might be saved." Acts x. 43. "through his name whosoever believeth in him shall receive remission of sins."
- 20 xv. 9. "purifying their hearts by faith." Rom. iii. 22. "by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned—: through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood." Gal. iii. 22.
- 25 "the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

THE COMPLETE REPARATION MADE BY CHRIST. Heb. x. 14. "by one offering he hath perfected for ever them that are sancti-

Iesu Christi purificat nos ab omni peccato. Tit. ii. 14. *ut redimeret nos ab omni legis transgressione.* Heb. i. 3. *purificatione peccatorum nostrorum per scipsum facta.* et vii. 22. *tanto melioris pacti sponsor factus est Iesus.* et ix. 14, 15.
 5 *quanto magis sanguis Christi,— emundabit nos?* Plene autem satisfecit, quia sic visum est patri qui dixit, *hic est filius meus dilectus, in quo mihi complacui.* hunc nimirum sanctificavit, hunc obsignavit.

Satisfactionem esse effectum et finem totius administrationis, ex sequentibus planum fit.

Primum status— humilis. Isa. liii. 4. usque ad 11. *iustificabit multos, quorum iniquitates baiulavit.* Rom. iii. 25. *ut esset placentum per fidem in sanguine ipsius ad demonstrationem iustitiae suæ.* et v. 9. *iustificati estis eius sanguine.*
 15 2 Cor. v. 21. *fecit enim ut qui—, pro nobis peccatum esset,* *ut nos efficeremur iustitia Dei in eo.* Eph. v. 2. *se oblationem ac victimam Deo in odorem bonæ fragrantiaæ.* 1 Pet. ii. 24. *in corpore suo supra lignum illud, ut iustitiae viveremus.*

Deinde exaltationis. Rom. v. 10. *multo magis reconciliati servabimur per vitam ipsius.* Et viii. 34. *quis est qui condemnet, Christus est qui mortuus est; immo vero qui etiam suscitatus est, qui etiam est ad dexteram Dei, qui etiam inter-*

fied." 1 John i. 7. "the blood of Jesus Christ cleanseth us from all sin." Tit. ii. 14. "that he might redeem us from all iniquity." Heb. i. 3. "when he had by himself purged our sins." vii. 22. "by so much was Jesus made a surety of a better testament." ix. 14. "how much more shall the blood of Christ . . . purge your conscience." He made full satisfaction, because such was the will of his Father, who said, "This is my beloved Son, in whom I am well pleased"; implying that he had himself sanctified and sealed him to his office.

That the satisfaction made by Christ was the effect and end proposed by the whole of his ministry, appears from the following passages.

First, of his humiliation. Isa. liii. 4–11. "by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Rom. iii. 25. "to be a propitiation through faith in his blood, to declare his righteousness." v. 9. "being now justified by his blood." 2 Cor. v. 21. "he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Eph. v. 2. "Christ hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." 1 Pet. ii. 24. "who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness."

Secondly, of his exaltation. Rom. v. 10. "much more, being reconciled, we shall be saved by his life." viii. 34. "who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of

pellat pro nobis. 1 Cor. xv. 17. *si Christus non est suscitatus,*
adhuc estis in peccatis vestris. Heb. ix. 24. *in cœlum, ut*
compareat pro nobis. 1 Pet. iii. 21. *stipulatio bonæ consci-*
entia apud Deum per resurrectionem. 1 Ioan. ii. 1. *advo-*
⁵ *catum habemus apud patrem.*

Satisfactionis effectum adæquatum est Dei patris cum homine reconciliatio. Ioan. vi. 37, 39. *quicquid dat mihi pater, ad me veniet.* Rom. v. 10, 11. *quum inimici essemus, reconciliati fuimus Deo per mortem filii eius.* 2 Cor. ii. 16.
¹⁰ *his quidem odor vitæ ad vitam.* Et v. 19. *Deus erat in Christo mundum reconcilians sibi, non imputando iis offensas eorum.* Eph. i. 6. *ad laudem gloriosæ suæ gratiæ, qua nos gratis sibi acceptos effecit in illo dilecto.*

Secundus finis totius administrationis mediatoriæ est NOSTRA
¹⁵ AD IMAGINEM CHRISTI, CUM EXINANITI TUM EXALTATI, CONFORTATIO. Rom. viii. 29. *conformandos imagini filii sui.*

EXINANITI. Rom. vi. 4. *consepulti igitur sumus—.* et v. 5.
nam si cum eo plantati coaluimus assimilatione mortis eius—.
et 8. quod si mortui sumus cum Christo—. et 11. *vos tum*
²⁰ *mortuos esse peccato, tum vero vivere—.* et cap. viii. 17. *si modo cum eo patimur, ut cum eo etiam glorificemur.* Gal. ii. 20. *una cum Christo crucifixus; et vivit in me Christus.*
² Tim. ii. 11, 12. *si cum eo mortui sumus—.* Philipp. iii. 10.

God, who maketh intercession for us.” 1 Cor. xv. 17. “if Christ be not raised . . . ye are yet in your sins.” Heb. ix. 24. “Christ is entered . . . into heaven itself, now to appear in the presence of God for us.” 1 Pet. iii. 21. “the answer of a good conscience towards God, by the resurrection of Jesus Christ.” 1 John ii. 1. “we have an advocate with the Father.”

The effect of Christ’s satisfaction is sufficient to produce the reconciliation of God the Father with man. John vi.
10 37, 39. “all that the Father giveth me shall come to me.” Rom. v. 10, 11. “when we were enemies, we were reconciled to God by the death of his Son.” 2 Cor. ii. 16. “to the other the savor of life unto life.” v. 19. “God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.” Eph. i. 6. “to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”

The second object of the ministry of the Mediator is, THAT WE MAY BE CONFORMED TO THE IMAGE OF CHRIST, AS WELL IN HIS STATE OF HUMILIATION AS OF EXALTATION. Rom. viii. 29.
20 “to be conformed to the image of his Son.”

IN HIS STATE OF HUMILIATION. Rom. vi. 4. “therefore we are buried with him.” v. 5. “for if we have been planted together in the likeness of his death—.” v. 8. “if we be dead with Christ—.” v. 11. “reckon ye also yourselves to be dead indeed unto sin, but alive unto God—.” viii. 17. “if so be that we suffer with him, that we may be also glorified together.” Gal. ii. 20. “I am crucified with Christ . . . but Christ liveth in me.” 2 Tim. ii. 11, 12. “if we be dead with

*ut cognoscam eum, et vim resurrectionis eius, et communio-
nem perpessionum eius, dum conformis fio morti eius. Col.
i. 24. gaudeo de iis quæ patior pro vobis, et reliquias afflictionum Christi vicissim expleo in carne mea, pro corpore
5 ipsius, quod est ecclesia. 1 Pet. iv. 13. in eo quod consortes
estis afflictionum Christi, gaudete; ut et quum revelabitur
gloria eius, gaudeatis.*

*EXALTATI. Matt. xxvii. 52, 53. monumenta aperta sunt—.
Ioan. xii. 32. et ego si sublatus fuero e terra, omnes traham
10 ad me ipsum. et xiv. 2, 3. 4. proficiscor paraturus, et assu-
mam vos. et xvi. 7. expedit vobis ut ego abeam—. et xvii. 22.
et ego gloriam quam dedisti mihi, dedi iis. Rom. iv. 25.
suscitatus ad nostri iustificationem. et vi. 4, 5. sicubi susci-
tatus—. 1 Cor. xv. 13. si resurrectio mortuorum non est,
15 Christus quoque non est suscitatus. et v. 20, primitiæ dormi-
entium. Eph. ii. 5, 6. una vivificavit, una suscitavit, unaque
collocavit in cœlis in Christo Iesu. Philipp. iii. 21. transfigu-
rabit corpus nostrum humile—. Col. i. 18. primogenitus ex
mortuis. et iii. 1, 2, &c. si resurrexistis cum Christo—. 1
20 Thess. iv. 14. ita etiam eos qui obdormierint in Iesu, ducet
secum. Heb. x. 19, 20. libertatem habeamus ingrediendi—.
1 Pet. i. 3, 4. regenuit nos in spem vivam per resurrectionem.*

him, we shall also live with him." Philipp. iii. 10. "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Col. i. 24. "who now rejoice in my sufferings 5 for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." 1 Pet. iv. 13. "rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also."

- 10 IN HIS STATE OF EXALTATION. Matt. xxvii. 52, 53. "the graves were opened." John xii. 32. "I, if I be lifted up from the earth, will draw all men unto me." xiv. 2-4. "I go to prepare a place for you . . . and I will receive you unto myself." xvi. 7. "it is expedient for you that I go away—."
- 15 xvii. 22. "the glory which thou gavest me, I have given them." Rom. iv. 25. "who was raised again for our justification." vi. 4, 5. "like as Christ was raised up from the dead—." 1 Cor. xv. 13. "if there be no resurrection from the dead, then is Christ not risen." v. 20. "the first-fruits of 20 them that slept." Eph. ii. 5, 6. "God hath quickened us together with Christ . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Philipp. iii. 21. "who shall change our vile body—." Col. i. 18. "the first-born from the dead." iii. 1, 2, &c. "if ye then 25 be risen with Christ—." 1 Thess. iv. 14. "even so them also which sleep in Jesus will God bring with him." Heb. x. 19, 20. "having boldness to enter into the holiest—." 1 Pet. i. 3, 4. "which hath begotten us again by a lively hope by the resurrection of Jesus Christ from the dead."

Restitutio itaque hominis, si Christi satisfactionem respiciamus, nostramque cum eo exinanito conformationem, ex merito est: quo pacto illa intelligenda sunt quæ remunerationis et præmii reddendi rationem præ se ferunt. Matt. v. 12.

5 *gaudete, quoniam merces vestra multa est in cœlis.* Rom. ii. 6, 7. *reddet unicuique secundum opera ipsius. Iis qui secundum patientem expectationem querunt boni operis gloriam et honorem et immortalitatem, vitam æternam.* 2 Cor. iv. 17.

nam illico præteriens levitas afflictionis nostræ, excellenter 10 *excellentis gloriae pondus æternum conficit nobis.* Philipp. iii. 14. *scopum versus feror, ad palmam supernæ vocationis Dei, in Christo Iesu.* 2 Thess. i. 5, 6, 7. *quæ res indicium est iusti iudicij Dei, ut digni habeamini regno Dei, pro quo etiam ita patimini; siquidem iustum est apud Deum vicissim*

15 *reddere iis qui affligunt vos, afflictionem, vobis vero qui affligimini, relaxationem nobiscum—.* 2 Tim. iv. 8. *reposita est mihi iustitiae corona, quam reddet mihi Dominus in illo die, iustus iudex; non solum autem mihi, sed et omnibus qui expetiverint illustrem illum ipsius adventum.* Heb. vi. 10.

20 *non enim iniustus est Deus, ut obliviscatur operis vestri.* 1 Ioan. i. 9. *si confiteamur—, fidelis est et iustus.* Apoc. iii. 4. *ideoque ambulabunt mecum albati; digni enim sunt.*

Nec verendum est, ne hac ratione meritorum nostrorum doctrinam inducamus: ista enim conformatio[n]e nostra nihilo 25 plus accedit ad satisfactionem Christi plenissimam, quam

So far, therefore, as regards the satisfaction of Christ, and our conformity to his humiliation, the restoration of man is of merit; in which sense those texts are to be understood which convey a notion of recompense and reward. Matt. v.

5 12. "rejoice and be exceeding glad, for great is your reward in heaven." Rom. ii. 6, 7. "who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." 2 Cor. iv. 17. "for our light affliction, which

10 is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Philipp. iii. 14. "I press toward the mark for the prize of the high calling of God in Christ Jesus." 2 Thess. i. 5-7. "which is a manifest token of the righteous judgment of God, that ye may be counted worthy

15 of the kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us—." 2 Tim. iv. 8. "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall

20 give me at that day, and not to me only, but unto all them also that love his appearing." Heb. vi. 10. "for God is not unrighteous to forget your work and labor of love." 1 John i. 9. "if we confess our sins, he is faithful and just." Rev. iii.

4. "they shall walk with me in white; for they are worthy."

25 Nor need we fear, lest in maintaining this belief we should lend any support to the doctrine of human merits. For our conformity to the image of Christ is as far from adding anything to the full and perfect satisfaction made by him, as our

nostris operibus ad fidem: fides enim iustificat, ea tamen fides quæ sine operibus non est: et si quid meremur, si qua ratione digni sumus, Deus dignos nos fecit in Christo; Col. i. 12. *gratias agentes patri, qui idoneos nos fecit*—. 2 Thess. i. 11. 5 *ut vos dignetur.* Vide plura cap. xxii. de Iustificatione. Sin autem electionem Christi nostramque a Deo patre spectamus, restitutio hominis est ex mera gratia; unde in evangelio pater dedisse filio suos toties dicitur, et filium dedisse suis.

PURGATORII autem fabula in quo excocta flammis peccata 10 elui atque purgari fabulantur Papistæ, cum aliis multis rationibus, tum imprimis ex plena Christi satisfactione refellitur. Nam ut omittam nullum in scripturis purgatorium eiusmodi inveniri, sane si Christi sanguis pro nobis plene satisfecit, et ab omni macula penitus nos puros reddidit, quod ignis purgare 15 possit nihil omnino relinquitur. *Ignem autem illum* 1 Cor. iii. 13, 15, qui pro igne proprio volunt intelligi, sciant non purgatorium esse illum, sed probatorium ignem vanis doctoribus duntaxat paratum, quorum doctrinam sive splendida- 20 tatem et fucatam, sive rudem et incultam, dies, id est lux veritatis, declarabit. Sicut et *ille ignis afflictionum*, 1 Pet. iv. 12.

- works are from adding to faith: it is faith that justifies, but a faith not destitute of works: and in like manner, if we deserve anything, if there be any worthiness in us on any ground whatever, it is God that hath made us worthy in Christ. Col. i. 12. "giving thanks unto the Father, which hath made us meet to be partakers of the inheritance." 2 Thess. i. 11. "we pray always for you that our God would count you worthy of this calling." See more on this subject in Chap. xxii. on Justification.
- 10 On the other hand, so far as regards the election of Christ to the office of Mediator by God the Father, and our own election to life by the same Father, the restoration of man is purely of grace; whence the Father is so often said in the gospel to have given those that are the Son's to the Son, and the Son to those that are the Son's.
- 15

The fable of a purgatory, in which, as the Papists feign, the sins of men are cleansed and purged away by fire, is refuted by many considerations, but above all by that of the full satisfaction of Christ. For, besides that there is no mention of any such place in Scripture, if it be true that the blood of Christ has made complete expiation for us, and purified us thoroughly from all stains, it follows that there is nothing left for the fire to purge. To those who understand the "fire" mentioned in 1 Cor. iii. 13, 15. of a real fire, I reply,

20 that the apostle is not here speaking of the flames of purgatory, but of a metaphorical fire, appointed to try, not mankind in general, but the false teachers, whose doctrine "the day," that is, the light of truth, "shall declare," whether it

25

probat nos in hac vita, non purgat in altera. Quid quod omnis retributio post hanc vitam, omnis sensus vel boni vel mali ad tribunal illud Christi reiicitur, 2 Cor. v. 10. *ut unusquisque reportet quæ in corpore fecerit, congruenter ad id quod fecerit,* 5 *sive bonum sive malum.* Et sane si, quod supra ostendimus, anima cum corpore ad diem usque resurrectionis obdormiscit, purgatorium nullo alio argumento validius refutatur. Nec datur quicquam medium præter mortem iis qui salvi futuri sunt inter *terrestrem hanc domum* huius vitæ et *domicilium* 10 *illud æternum in cælis* 2 Cor. v. 1. 2 Tim. iv. 8. *reposita est mihi iustitiæ corona, quam reddit mihi Dominus in illo die, iustus iudex.*

was on the one hand disguised and impaired by false ornaments, or whether on the other hand it remained neglected and without cultivation. Like the “fiery trial” mentioned 1 Pet. iv. 12. it proves us in this world, not purges us in the 5 next. Besides, all retribution, all endurance of good or evil subsequent to this life, is deferred till the day when Christ shall sit in judgment, 2 Cor. v. 10. “that every man may receive the things done in his body, according to that he hath done, whether it be good or bad.” And if it be true, as 10 shown in a preceding chapter, that the soul as well as the body sleeps till the day of resurrection, no stronger argument can be urged against the existence of a purgatory. Lastly, it is certain that to those who are to be saved there is nothing intervening, except death, between “the earthly 15 house” of this life, and “the house eternal in the heavens,” 2 Cor. v. 1. 2 Tim. iv. 8. “there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.”

CAPUT XVII.

DE RENOVATIONE, UBI ET
DE VOCATIONE.

DICTUM est de hominis REDEMPTIONE: sequitur eius
RENOVATIO.

HOMINIS RENOVATIO est qua IS AB STATU MALEDICTIONIS ATQUE IRÆ DIVINÆ AD STATUM GRATIÆ DEDUCITUR. Eph. 5 ii. 3, 5, &c. *eramus natura filii iræ. gratia estis servati.* et cap. i. 3, 5. *qui benedixit nobis omni benedictione spirituali in cœlis in Christo.* Col. iii. 10. *et induentes novum illum qui renovatur in agnitionem secundum imaginem eius qui creavit illum.* Eph. iv. 23, 24. *renovati vero spiritu mentis vestræ,* 10 *et induere novum illum hominem, qui secundum Deum conditus est ad iustitiam et sanctimoniam veram.* 2 Cor. iv. 16. *internus tamen renovatur indies.* Tit. iii. 5. *per lavacrum regenerationis et renovationis spiritus sancti.* Rom. xii. 2. *per renovationem mentis vestræ ad hoc, ut probetis quæ sit voluntas Dei—.* Heb. vi. 4, 6. *nam fieri non potest ut qui semel—: si prolabantur, denuo renoventur.*

In renovatione consideranda est vel eius ratio, vel rationis eius manifestatio.

CHAPTER XVII.

OF MAN'S RENOVATION, INCLUDING
HIS CALLING.

HAVING concluded the subject of man's REDEMPTION, his RENOVATION is next to be considered.

THE RENOVATION OF MAN is that change whereby HE WHO WAS BEFORE UNDER THE CURSE, AND OBNOXIOUS TO 5 THE DIVINE WRATH, IS BROUGHT INTO A STATE OF GRACE. Eph. ii. 3, 5, &c. "we were by nature the children of wrath . . . by grace ye are saved." i. 3, 5. "who hath blessed us with all spiritual blessings in heavenly places in Christ." Col. iii. 10. "and have put on the new man, which is renewed in 10 knowledge after the image of him that created him." Eph. iv. 23, 24. "that ye be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness." 2 Cor. iv. 16. "the inward man is renewed day by day." Tit. iii. 5. "by the 15 washing of regeneration, and renewing of the Holy Ghost." Rom. xii. 2. "by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Heb. vi. 4, 6. "for it is impossible for those who were once enlightened . . . if they shall fall away, to renew them 20 again to repentance."

In renovation two things are to be considered; the mode by which man is renewed, and the manifestation of that mode.

Renovationis ratio est vel naturalis vel Supernaturalis. Naturalem voco, quæ in naturali homine terminatur. Estque vocatio, eamque sequens in naturali homine alteratio.

VOCATIO est naturalis illa renovationis ratio qua DEUS PATER

- 5 EX PRÆSTITUTO IPSIUS IN CHRISTO, AD AGNITIONEM NUMINIS PLACANDI ET COLENDI, LAPPOS HOMINES INVITAT, ET CREDENTES QUIDEM EX GRATUITA BENIGNITATE AD SALUTEM NON CREDENTES AD TOLLENDAM OMNEM EORUM EXCUSATIONEM.

QUA DEUS PATER. Act. ii. 39. *quoscumque advocaverit Dominus Deus noster.* 1 Cor. i. 9. *per quem vocati estis in communionem filii ipsius.* 2 Ep. v. 20. *velut Deo vos rogante per nos.* Ioan. vi. 37. *quicquid dat mihi pater.* v. 44. *nisi pater traxerit eum.* 2 Thess. ii. 13, 14. *Spiritu, quo vocavit vos.* 1 Pet. v. 10. *Deus omnis gratia, qui vocavit vos.* et. 2 Ep. i. 3. 15 *per agnitionem illius qui vocavit vos.*

EX PRÆSTITUTO IPSIUS: Rom. viii. 28, 29, 30. *ex præstituto ipsius vocati.* 2 Tim. i. 9. *vocatione sancta ex suo proposito et gratia.*

IN CHRISTO. Gen. iii. 15. *hoc conteret tibi caput.* et xxii. 18. 20 *benedictas fore in semine tuo.* 1 Cor. i. 9. *in communionem*

The mode by which man is renewed, is either NATURAL or SUPERNATURAL.

By the natural mode, I mean that which influences the natural affections alone. This includes the calling of the natural man, and the consequent change in his character.

THE CALLING OF MAN is that natural mode of renovation whereby GOD THE FATHER, ACCORDING TO HIS PURPOSE IN CHRIST, INVITES FALLEN MAN TO A KNOWLEDGE OF THE WAY IN WHICH HE IS TO BE PROPITIATED AND WORSHIPPED; INSOMUCH THAT BELIEVERS, THROUGH HIS GRATUITOUS KINDNESS, ARE CALLED TO SALVATION, AND SUCH AS REFUSE TO BELIEVE ARE LEFT WITHOUT EXCUSE.

WHEREBY GOD THE FATHER. Acts ii. 39. "to as many as the Lord our God shall call." 1 Cor. i. 9. "by whom ye were called unto the fellowship of his Son." 2 Cor. v. 20. "as though God did beseech you by us." John vi. 37. "all that the Father giveth me." v. 44. "except the Father which hath sent me draw him." 2 Thess. ii. 13, 14. "the Spirit . . . whereunto he called you." 1 Pet. v. 10. "the God of all grace, who hath called us." 2 Pet. i. 3. "through the knowledge of him that hath called us."

ACCORDING TO HIS PURPOSE. Rom. viii. 28-30. "the called according to his purpose." 2 Tim. i. 9. "who hath called us with an holy calling . . . according to his own purpose and grace."

IN CHRIST. Gen. iii. 15. "it shall bruise thy head." xxii. 18. "in thy seed shall all the nations of the earth be blessed." 1 Cor. i. 9. "unto the fellowship of his Son." Gal. i. 6. "into the

filiū ipsius. Gal. i. 6. in gratiam Christi. 1 Pet. v. 10. qui vocavit vos in Christo Iesu.

AD AGNITIONEM NUMINIS &c. Gen. xvii. 1. indesinenter ambula coram me, et esto integer—.

- 5 *EX GRATUITA BENIGNITATE. Isa. lv. 1, &c. venite, et cui nulla est pecunia comparete absque pecunia et absque pretio. et lxv. 1. expositus sum iis qui non interrogabant, inventus sum ab iis qui non quærebant me: dixi, ecce me, ecce me, genti quæ non vocatur de nomine meo.*
- 10 *AD SALUTEM. 1 Tim. vi. 12. ad vitam æternam. 1 Thess. ii. 12. ad suum regnum et gloriam. 2 Thess. ii. 14. idem. 1 Pet. ii. 9. in admirabilem suam lucem. et v. 10. ad æternam suam gloriam.*

NON CREDENTES AD TOLLENDAM OMNEM EORUM EXCUSATIO-

- 15 *NEM. Prov. i. 24. quandoquidem invito et renuitis—, ego quoque in calamitate vestra ridebo. Ioan. xv. 22. si non venissem, et locutus essem iis peccatum non haberent; nunc autem non habent quod prætexant peccata sua. Rom. i. 18, 19, 20. qui veritatem in iniustitia detinent. Quoniam id quod de Deo*
- 20 *cognosci potest, manifestum est intra ipsos. ipsa nempe invisibilia ex iis quæ fecit pervidentur, ad hoc, ut sint inexcusabiles. Qui igitur non vocantur, inexcusabiles non sunt. Et x. 14. quomodo credent ei, de quo non audierint?*

Vocatio igitur est generalis aut specialis. Generalis est qua

25 Deus omnes aliquo modo ad agnitionem veri numinis, et

grace of Christ." 1 Pet. v. 10. "who hath called us by Christ Jesus."

TO A KNOWLEDGE OF THE WAY IN WHICH HE IS TO BE PROPITIATED AND WORSHIPPED. Gen. xvii. 1. "walk before me and 5 be thou perfect."

THROUGH HIS GRATUITOUS KINDNESS. Isa. lv. 1, &c. "come buy wine and milk without money and without price." lxv. 1. "I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold 10 me, unto a nation that was not called by my name."

BELIEVERS ARE CALLED TO SALVATION. 1 Tim. vi. 12. "lay hold on eternal life." 1 Thess. ii. 12. "who hath called you to his kingdom and glory." See also 2 Thess. ii. 14. 1 Pet. ii. 9. "out of darkness into his marvellous light." v. 10. "who 15 hath called us unto his eternal glory."

SUCH AS REFUSE TO BELIEVE ARE LEFT WITHOUT EXCUSE. Prov. i. 24. "because I have called, and ye refused . . . I also will laugh at your calamity." John xv. 22. "if I had not come and spoken unto them, they had not had sin; but 20 now they have no cloak for their sin." Rom. i. 18-20. "who hold the truth in unrighteousness: because that which may be known of God is manifest in them . . . for the invisible things of him from the creation of the world are clearly seen so that they are without excuse." Those therefore who have 25 not been called, are not without excuse. x. 14. "how shall they believe in him of whom they have not heard?"

This calling is either general or special. The general calling is that whereby God invites the whole of mankind, in

quantum satis sit quidem invitat: Ioan. i. 9. *hic erat lux illa vera, quæ illuminat omnem hominem venientem in mundum.* Act. xiv. 17. *non passus est se esse expertem testimonii.* Rom. i. 19. *quoniam id quod de Deo cognosci potest, manus festum est intra ipsos.* et ii. 15. *ut qui ostendant opus legis scriptum in cordibus suis, una testimonium reddente ipsorum conscientia, et cogitationibus sese mutuo accusantibus aut etiam defendantibus.*

At inquis, omnes Christum non norunt. Respondeo, id
 10 non obstare quo minus in Christo solo omnes vocentur, cum nisi is mundo datus fuisset, Deus omnino neminem vocasset: cumque pretium redemptionis in se quidem omnibus sufficiat, ad illam gratiam participandam omnes vocantur, tametsi non ab omnibus intellecta ratio illius gratiæ sit. Si enim sacrificia sua Iobus credidit valere pro liberis suis etiam non assistentibus, etiam fortasse nihil tale cogitantibus, cap. i. 5. si reduces Iudei se pro tribibus decem reliquis, tum quidem longissime remotis, et quid ageretur Hierosolymæ nescientibus, non frustra sacrificare crediderunt, quanto magis perfectissimam Christi hostiam pro iis etiam qui nomen Christi nunquam audiverunt, Deo solum credentibus abunde satisfacere credamus? De quo plura infra de fide.

Vocatio specialis est qua Deus hos quam illos, sive electos

- various ways, but all of them sufficient for the purpose, to the knowledge of the true Deity. John i. 9. "that was the true light which lighteth every man that cometh into the world." Acts xiv. 17. "he left not himself without witness."
- 5 Rom. i. 19. "because that which may be known of God is manifest in them." ii. 15. "which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."
- 10 It may be objected, that all have not known Christ. I answer, that this proves nothing against the doctrine, that all are called in Christ alone; inasmuch as, had he not been given to the world, God would have called no one: and as the ransom he has paid is in itself sufficient for the redemption of all mankind, all are called to partake of its benefits, though all may not be aware of the source from which the benefits flow. For if Job believed that his sacrifice could avail for his sons, who were not present at its offering, and were perhaps thinking of nothing less, i. 5. if the returned
- 15 Jews believed that their sacrifices could be available for the ten tribes, who were then far distant, and ignorant of what was passing at Jerusalem; how much more ought we to believe that the perfect sacrifice of Christ may be abundantly sufficient even for those who have never heard of the name
- 20 of Christ, and who believe only in God? This will be treated more at large under the head of faith.
- 25 God's special calling is that whereby he, at the time which he thinks proper, invites particular individuals, elect as well

quos vocant sive reprobos, clarius ac sæpius, quandocunque vult invitat.

Hos quam illos. Sic Abramum, nec opinantem fortasse, domo sua evocavit, Gen. xii. 1, &c. immo idolorum cultu 5 imbutum: Ios. xxiv. 2, 3. *colebantque Deos alienos. Sed assumpsi patrem vestrum Abramum*—. Sic gentem Israeliticam propter nomen suum et promissa patribus facta. Et Psal. cxlvii. 19. 20. *indicat verba sua Iacobo*—: *Non fecit ita ulli genti, ideoque iura ista non noverunt.* Alia ratione, Matt. 10 ix. 13. *non veni vocatum iustos sed peccatores.* et xv. 26. *non est bonum accipere panem liberorum, et abiicere catellis.* Act. xvi. 6, 7. *prohibiti a spiritu sancto loqui sermonem Dei in Asia; tentabant, sed non sivit eos ire spiritus Iesu.* et v. 9. *visum per noctem*—.

15 Sive electos. Rom. viii. 28, 29, 30. *iis qui diligunt Deum, iis videlicet qui ex præstituto eius vocati sunt.* 1 Cor. i. 26. *cernitis vocationem vestram fratres*—. *Quæ stulta sunt mundi elegit Deus.* 2 Tim. i. 9. *vocatione sancta, ex suo proposito et gratia.* Apoc. xix. 9. *beati qui ad cœnam nuptiarum agni 20 vocati sunt.*

Sive reprobos. Isa. xxviii. 13. *sed fuerit iis verbum Iehovæ, præceptum præcepto.* Ezech. ii. 4, 5. *ut filii isti sunt obdurati.*

as reprobate, more frequently, and with a more marked call than others.

- Particular individuals in preference to others. Thus he called Abraham from his father's house, who probably expected no such call, Gen. xii. 1, &c. and who was even an idolater at the time. Josh. xxiv. 2, 3. "they served other gods, and I took your father Abraham from the other side of the flood." So also he called the people of Israel, for his name's sake and for the sake of the promises made to their fathers. Psal. cxlvii. 19, 20. "he sheweth his word unto Jacob . . . he hath not dealt so with any nation, and as for his judgments, they have not known them." Another reason is given Matt. ix. 13. "I am not come to call the righteous, but sinners." xv. 26. "it is not meet to take the children's bread, and to cast it to dogs." Acts. xvi. 6, 7. "they were forbidden of the Holy Ghost to preach the word in Asia . . . they assayed to go into Bithynia, but the Spirit suffered them not." v. 9. "a vision appeared to Paul in the night."
- 20 Elect. Rom. viii. 28-30. "to them that love God, to them who are the called, according to his purpose." 1 Cor. i. 26. "ye see your calling, brethren . . . God hath chosen the foolish things of the world." 2 Tim. i. 9. "with an holy calling, according to his own purpose and grace." Rev. xix. 9.
- 25 "blessed are they which are called unto the marriage supper of the Lamb."

As well as reprobate. Isa. xxviii. 13. "the word of Jehovah was unto them precept upon precept." Ezek. ii. 4, 5.

et v. 7, 17, 21. et cap. iii. 12. Matt. x. 18. *ut hoc sit iūs et gentibus testimonium.* et xi. 21. *væ tibi Corazin.* et xxii. 8, 9. *qui vocati fuerant, non erant digni: quotcunque inveneritis, vocate.* et v. 10. *malos pariter ac bonos.* et xxiii. 37. *quoties 5 volui, et tu noluisti?* Luc. vii. 30. *consilium Dei aspernati sunt.* Act. vii. 51. *vos semper spiritui sancto obnitimini.* et xiii. 46. *postquam illum repellitis, et indignos vos ipsos decernitis—.*

Quandocunque vult—. Matt. xx. 1, 2, 3, &c. *egressus est 10 circa horam tertiam.* Act. xiv. 16. *qui præteritis ætatibus sivit omnes gentes suis ipsarum viis incedere.* et xvii. 27, 30. *temporibus istis ignorantia connivendo dissimulatis, nunc mandat omnibus—.* Eph. iii. 5. *quod aliis ætatibus non innotuit.* Rom. xvi. 25. *quod a temporibus secularibus tacitum 15 fuit.* Tandem promulgato evangelio, Matt. xxviii. 19. *profecti, docete omnes gentes—.* Marc. xvi. 15. *omni creaturæ.* Rom. x. 18. *annon audierint? immo vero in omnem terram et ad ultima orbis terrarum.* Col. i. 26. *absconditum, nunc manifestum.*

20 Vocationem sequens alteratio est qua naturalis hominis

"they are impudent children and stiff-hearted; I do send thee unto them." See also v. 7. iii. 7, 11, 27. Matt. x. 18. "for a testimony against them and the Gentiles." xi. 21. "woe unto thee, Chorazin!" xxii. 8, 9. "they which were bidden were not worthy . . . as many as ye shall find, bid to the marriage." v. 10. "both bad and good." xxiii. 37. "how often would I have gathered your children together . . . and ye would not." Luke vii. 30. "the Pharisees and lawyers rejected the counsel of God against themselves."

10 Acts vii. 51. "ye do always resist the Holy Ghost." xiii. 46. "seeing ye put it from you, and judge yourselves unworthy of everlasting life."

At the time which he thinks proper. Matt. xx. 1, 3, &c. "he went out about the third hour." Acts xiv. 16. "who in times past suffered all nations to walk in their own ways." xvii. 27, 30. "the times of this ignorance God winked at; but now commandeth all men every where to repent." Eph. iii. 5. "which in other ages was not made known." Rom. xvi. 25. "which was kept secret since the world began." On 20 the promulgation of the gospel, a new command was given: Matt. xxviii. 19. "go ye therefore and teach all nations." Mark xvi. 15. "preach the gospel to every creature." Rom. x. 18. "have they not heard? yes verily, their sound went into all the earth, and their words unto the ends of the 25 world." Col. i. 26. "the mystery which hath been hid for ages . . . but now is made manifest."

The change which takes place in man by reason of his calling, is that whereby the natural mind and will of man

mens et voluntas aliqua ex parte renovata ad agnitionem Dei divinitus movetur, et ad tempus saltem in melius convertitur.

Hæc, quoniam a Deo est *illuminatio* vocatur et *velle datum*; et nunc patri velut fonti tribuitur: Eph. i. 17, 18. Deus 5 *Domini nostri Iesu Christi*—, *illuminatis oculis mentis vestrae*. 2 Cor. iv. 6. *qui illuxit in cordibus nostris ad illuminationem scientiae*—. Iacob. i. 17. *a patre luminum*. Luc. xi. 13. *pater cœlestis dabit spiritum sanctum*: Nunc filio: Ioan. i. 9. *hic erat lux illa vera, quæ illuminat omnem hominem venientem* 10 *in mundum*: Nunc spiritui sancto: Heb. vi. 4 &c. *illuminati, et participes spiritus sancti*.

Ut in homine effecti rationem habet, vocationique respondet nunc auditio vel auscultatio, sed hæc quoque ex Deo esse fere docetur, nunc gustus dicitur. Auditio Matt. xi. 15. *qui 15 aures habet ad audiendum, audiat*. Sic Herodes dicitur Ioannem Baptistam *libenter audisse*, Marc. vi. 20. et Agrippa Paulum, Act. xxvi. 28. cap. xvi. 14. *cuius Dominus adaperuit cor, ut attenderet*—. Rom. vi. 17. *gratia habetur Deo,*

being partially renewed by a divine impulse, are led to seek the knowledge of God, and for the time, at least, undergo an alteration for the better.

Inasmuch as this change is from God, those in whom it takes place are said to be enlightened, and to be endued with power to will what is good. This is ascribed sometimes to the Father: Eph. i. 17, 18. "that the God of our Lord Jesus Christ . . . may give unto you the spirit of knowledge . . . the eyes of your understanding being enlightened." 5
10 2 Cor. iv. 6. "God hath shined in our hearts to give the light of the knowledge—." James i. 17. "every good gift cometh down from the Father of lights." Luke xi. 13. "how much more shall your heavenly Father give the Holy Spirit." Sometimes to the Son: John i. 9. "that was the true light 15 which lighteth every man that cometh into the world." Sometimes to the Holy Spirit: Heb. vi. 4, &c. "those who were once enlightened . . . and were made partakers of the Holy Ghost."

As this change is of the nature of an effect produced on 20 man, and an answer, as it were, to the call of God, it is sometimes spoken of under the metaphor of hearing or hearkening (this faculty itself, however, being usually described as a gift from God), sometimes under that of tasting. Hearing: Matt. xi. 15. "he that hath ears to hear, let him 25 hear." Thus Herod is said "to have heard" John the Baptist "gladly," Mark vi. 20. So also Acts xxvi. 28. Agrippa was willing to hear Paul. xvi. 14. "whose heart the Lord opened, that she attended unto the things spoken of Paul." Rom.

ex corde auscultastis. Heb. iii. 7. *hodie si vocem eius audieritis—.* Gustus. Heb. vi. 4. *illuminati gustaverintque donum illud cœleste, participes spiritus sancti— si prolabantur—.* Huc refertur vel minimus hominis conatus. Luc. xi. 13. 5 *quanto magis pater cœlestis dabit spiritum sanctum petentibus ab ipso?* Philipp. ii. 12, 13. *cum tremore ac timore vestram ipsorum salutem conficie.* Deus enim is est qui efficit in vobis et velle et agere, pro beneplacito. Quid hoc aliud est nisi efficere in nobis libere agere, quod lapsi antea non 10 potuimus nisi vocati ac restituti? neque enim efficitur in nobis velle, quin libere quoque agere simul efficiatur, quandoquidem hæc libertas ipsum esse voluntatis est.

Alterationis huius, quatenus effecti rationem habet, partes duæ sunt: pœnitentia, eique respondens, fides: utraque non 15 solum vere inchoata, sed etiam vel naturalis vel fictitia esse potest: utque pœnitentia ad resipiscientiam, ita fides huiusmodi se habet ad fidem salvificam. Methodi causa distinguo; neque nempe negarim pœnitentiam pro resipiscientia sæpe usurpari. quemadmodum non unius generis fides, unum 20 tamen fidei nomen in scripturis habet.

vi. 17. "God be thanked that . . . ye have obeyed from the heart," &c. Heb. iii. 7. "to-day if ye will hear his voice." Tasting: Heb. vi. 4. "it is impossible for those who were once enlightened, and have tasted of the heavenly gift . . . 5 if they shall fall away—." Even the weakest of man's efforts is ascribed to the same source. Luke xi. 13. "how much more shall your heavenly Father give the Holy Spirit to them that ask him." Philipp. ii. 12, 13. "work out your own salvation with fear and trembling; for it is God that 10 worketh in you both to will and to do of his good pleasure." This can only imply that he works in us the power of acting freely, of which, since our fall, we were incapable, except by means of a calling and renewal. For the power of volition cannot be wrought in us, without the power of free 15 agency being at the same time imparted; since it is in this power that the will itself consists.

The parts of this change, considered as an effect, are two; repentance, and a corresponding faith. Both the one and the other of these feelings may be either the genuine begin- 20 nings of conversion, or the mere effect of nature, or, lastly, they may be altogether fictitious; and repentance of this kind, or a transient sorrow for past sin, bears the same relation to solid and lasting repentance, which the faith corresponding to it bears to a saving faith. I distinguish be- 25 tween the two species of repentance for the sake of clearness, although I do not deny that the same word is indiscriminately employed to denote the temporary and the permanent affection; in like manner as the various kinds of faith are all expressed in Scripture by the same term.

Pœnitentia, quæ et *μεταμέλεια* dicitur, est qua quis pœnæ metu peccato abstinet, et propriæ tantum salutis causa ad Deum vocantem se convertit.

Pœnæ metu. Ier. vi. 8. *erudire o urbs Hierosolymorum,*
 5 *ut non luxetur anima mea a te, ut non reddam te desolatam.* Rom. ii. 15. *una testimonium reddente ipsorum conscientia,*
et cogitationibus sese mutuo accusantibus. 2 Cor. vii. 10. *at mundi tristitia mortem efficit.* Matt. xix. 22. *abiit tristitia affectus.* Gen. iv. 13. *maior est pœna mea quam ut sustinere*
 10 *possim.* Num. xxiii. 10. *moriar ego morte iustorum, et sit finis meus sicut illius.*

Causa propriæ salutis. Matt. xix. 16. *quid boni faciam, ut habeam vitam æternam?* Ezech. xviii. 21, 28. *si—, omnino vivet, non morietur.* Ezech. xxxiii. 14, 15, 16, idem. Hos. 15 vii. 14. *neque inclamat me ex animo suo, quum ciulant in cubilibus suis; quum propter frumentum et mustum congregantes se divertunt ad me.* et Ioel. i. 5. *propter mustum quod excisum sit ex ore vestro.*

Pœnitentia et regenitis et non regenitis communis est.
 20 Exempla non regenitorum sunt Cain, Esauus, Pharao, Saul, Achabus, et Iudas, aliquique permulti; in quibus et contritio et confessio aliaque pœnitentiæ signa cernuntur. Exod. ix. 27. *peccavi hac vice; Ichova iustissimus, ego vero et populus meus improbissimi sumus.* 1 Sam. xv. 24. *peccavi, quod trans-*
 25 *gressus sum præstitutum Ichovæ—.*

This secondary species of repentance (in Greek *μεταμέλεια*) is that whereby a man abstains from sin through fear of punishment, and obeys the call of God merely for the sake of his own salvation.

- 5 Through fear of punishment. Jer. vi. 8. "be thou instructed, O Jerusalem, lest my soul depart from thee, lest I make thee desolate." Rom. ii. 15. "their conscience also bearing witness, and their thoughts the meanwhile accusing one another." 2 Cor. vii. 10. "the sorrow of the world 10 worketh death." Matt. xix. 22. "he went away sorrowful." Gen. iv. 13. my punishment is greater than I can bear." Num. xxiii. 10. "let me die the death of the righteous, and let my last end be like his."

For the sake of his own salvation. Matt. xix. 16. "what 15 good thing shall I do, that I may have eternal life?" Ezek. xviii. 21, 28. "if the wicked will turn . . . he shall surely live, he shall not die." See also xxxiii. 14-16. Hos. vii. 14. "they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn 20 and wine, and they rebel against me." Joel i. 5. "because of the new wine, for it is cut off from thy mouth."

This kind of repentance is common to the regenerate and to the unregenerate. Examples among the unregenerate are Cain, Esau, Pharaoh, Saul, Ahab, Judas, and many others, 25 in whom contrition, and confession of sins, and other marks of repentance, are perceptible. Exod. ix. 27. "I have sinned this time; Jehovah is righteous, and I and my people are wicked." 1 Sam. xv. 24. "I have sinned, for I have transgressed the commandment of Jehovah."

Pœnitentia differri non debet. 2 Cor. vi. 2. *dicit enim Deus, præstituto tempore accepto exaudiui te, et in die salutis succurri: ecce nunc est præstitutum illud tempus acceptum, ecce nunc dies salutis.* Heb. iii. 7, 8. *hodie, si vocem eius audieritis, ne obdurare corda vestra.*

Hortatio ad pœnitentiam insignis est Deut. xxx. 1, &c. Iob. xi. 13, &c. 2 Chron. xxx. 6. Isa. i. 16, &c. et lvii. 19, &c. Ier. iv. 1, &c. et xviii. 8. Hos. xiv. 1, &c. Hortatio autem omnis frustra adhiberetur, nisi hominibus naturali saltem hac renovatione aliquem in modum affectis, id est, aliquo mentis iudicio atque arbitrii libertate præditis.

Fides, quæ pœnitentia respondet, est assensus etiam naturalis divinæ vocationi perhibitus cum fiducia itidem naturali et sæpe falsa.

15 Divinæ vocationi: nam fides, cuiusquemodi ea demum sit, in rebus divinis non nisi divino testimonio inniti potest. Rom. x. 17. *fides ex auditu est, auditus autem per verbum Dei.*

Ea vulgo distinguitur certis quasi gradibus in historicam, temporariam, et fidem miraculorum. Sed temporaria pœnitentia quoque esse potest; immo quælibet fides, ut infra demonstrabitur.

Historica est, quæ historiæ sacræ sanæque doctrinæ assentitur. Hæc fides necessaria quidem est ad salutem, non tamen

Repentance is not to be deferred. 2 Cor. vi. 2. "for he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." Heb. iii. 5 7, 8. "to-day, if ye will hear his voice, harden not your hearts."

Among the most striking exhortations to repentance in Scripture are Deut. xxx. 1, &c. Job xi. 13, &c. 2 Chron. xxx. 6. Isa. i. 16, &c. lvii. 19, &c. Jer. iv. 1, &c. xviii. 8. 10 Hos. xiv. 1, &c. All exhortation, however, would be addressed in vain to such as were not in some measure renewed, at least in the natural mode here described; that is to say, who were not endued with some portion of mental judgment and liberty of will.

15 The faith corresponding to this species of repentance is an assent, likewise natural, yielded to the call of God, and accompanied by a trust which is in like manner natural, and often vain. I have described this assent as yielded to the call of God, inasmuch as faith, of whatever kind, can only be 20 founded on divine testimony in matters relating to God. Rom. x. 17. "faith cometh by hearing, and hearing by the word of God."

This faith is commonly distinguished into the several degrees of historical faith, temporary faith, and faith in 25 miracles. Any faith, however, may be temporary; so may repentance itself: as will be hereafter shown.

Historical faith consists in an assent to the truth of the scripture history, and to sound doctrine. This faith is neces-

per se salvifica. i Tim. i. 19. *retinens fidem et bonam conscientiam, qua expulsa, nonnulli naufragium fidei fecerunt.* et iv. 1. *fore ut desciscant quidam a fide, attenti doctrinis—.* Heb. xi. 6. *qui accedit ad Deum, hunc credere oportet esse*
 5 *Deum, et præmia—.* Iacob. ii. 19. *Dæmonia credunt et contremiscunt.*

Temporaria est quæ et auditis assentitur, et fiduciam aliquam habet in Deo, sed plerumque non ultra naturalem: plerumque dico quia nihil repugnat quominus et regenita
 10 quoque possit esse humano vitio nondum penitus extirpato duntaxat temporaria, tametsi rarius, ut infra de perseverantia disputabitur. Matt. xiii. 20, 21. *qui sermonem audit, et eum statim cum gaudio excipit. non habet autem radicem in se, sed temporarius est.* Luc. viii. 13. *qui ad tempus credunt, et*
 15 *tempore temptationis abscedunt.* Ioan. vi. 66. *ex eo tempore multi discipulorum eius pedem retulerunt.* Act. viii. 13. *Simon vero et ipse credidit, et baptizatus—.* et v. 18. *quum conspexisset Simon—.* et 21. *cor tuum non est rectum in Dei conspectu.* i Tim. v. 12. *damnandæ, quod primam illam*
 20 *fidem irritam fecerint.*

Fides miraculorum est qua quis miracula Dei nomine edendi potestate præditus est, aut alium ea potestate esse præditum credit. Matt. vii. 22. *nonne per nomen tuum prophete-*

sary to salvation, but is not in itself a saving faith. 1 Tim. i. 19. "holding faith and a good conscience, which some having put away concerning faith have made shipwreck." iv. 1. "some shall depart from the faith, giving heed to . . . 5 doctrines of devils." Heb. xi. 6. "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." James ii. 19. "the devils also believe and tremble."

Temporary faith is that which assents to hearing, and 10 exercises a certain degree of trust in God, but generally of that kind only which is termed natural. I say generally, because there is no reason why a regenerate faith should not itself sometimes prove merely temporary, owing to the remains of human frailty still inherent in us; this however 15 seldom happens, as will be argued hereafter under the head of final perseverance. Matt. xiii. 20, 21. "he that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while." Luke viii. 13. "which for a time believe, and in time of temptation fall 20 away." John vi. 66. "from that time many of his disciples went back." Acts viii. 13. "then Simon himself believed also, and was baptized." v. 18. "when Simon saw that through laying on of the apostles' hands," &c. v. 21. "thy heart is not right in the sight of God." 1 Tim. v. 12. "having damnation, because they have cast off their first faith." 25

Faith in miracles is that whereby any one is endued with the power of working miracles in the name of God, or whereby he believes that another is endued with this power. Matt. vii.

tavimus, et per nomen tuum multas virtutes edidimus? et x. 8. idem. et xvii. 20. quare non potuimus—? Marc. xvi. 17. signa autem eos qui crediderint hæc consequentur. 1 Cor. xii. 9. alteri vero fides per eundem spiritum—. et xiii. 2. si 5 habeam totam fidem, adeo ut montes transponam, charitatem autem non habeam, nihil sum.

Sine hac tamen miraculorum fide miracula nonnunquam incredulis etiam sunt edita: Num. xx. 10, 11. *audite hæc o rebelles: an ex petra hac proferemus vobis aquam?* hic et qui 10 edidit et quibus editum est inter edendum increduli videntur fuisse. 2 Reg. v. 12. *annon melior est Abana—?*

Vocatio itaque eamque sequens in naturali homine alteratio cum de naturali tantum ratione renovationis sint, citra regenerationem non conferunt salutem. Matt. xxii. 14. *multi 15 sunt vocati, pauci electi.* 2 Cor. vii. 10. *at mundi tristitia mortem efficit.* Heb. iv. 2. *nobilis evangelizatum sicut et illis: at non profuit illis auditus sermo; ut qui fide contemperatus non fuerit apud illos qui audierant.* 2 Pet. ii. 20. *si postquam 20 pollutiones mundi per agnitionem Domini effugerint, his rursus implicati—.*

22. "have we not prophesied in thy name, and in thy name done many wonderful works?" See also x. 8. xvii. 19. "why could not we cast him out?" Mark xvi. 17. "these signs shall follow them that believe." 1 Cor. xii. 9. "to another faith by 5 the same Spirit." xiii. 2. "though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Even without this species of faith, however, miracles have been sometimes wrought for unbelievers. Num. xx. 10, 11. "hear now, ye rebels, must we fetch you water out of this 10 rock?" In this instance both he who worked the miracle, and those for whom it was worked, seem to have been in a state of unbelief at the time of its performance. 2 Kings v. 12. "are not Abana and Pharpar better than all the waters of Israel?"

The call of God, and the consequent change in the natural 15 man, do not of themselves ensure his salvation, unless he be also regenerate; inasmuch as they are only parts of the natural mode of renovation. Matt. xxii. 14. "many are called, but few are chosen." 2 Cor. vii. 10. "the sorrow of the world worketh death." Heb. iv. 2. "unto us was the gospel preached, 20 as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it." 2 Pet. ii. 20. "if after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein—."

CAPUT XVIII.

DE REGENERATIONE.

SUPERNATURALIS renovationis ratio, non solum naturales hominis facultates recte nimirum intelligendi libereque volendi plenius adhuc restituit, sed etiam internum præsertim hominem quasi novum creat, novasque 5 etiam facultates supernaturales renovatorum mentibus divinitus infundit, estque **REGENERATIO ET INSITIO IN CHRISTUM.**

REGENERATIO est qua PER VERBUM ET SPIRITUM HOMO INTERIOR VETERE ABOLITO RURSUS TOTA MENTE AD IMAGINEM DEI VELUTI CREATURA NOVA EX DEO REGENERATUR; TOTUSQUE HOMO 10 TAM CORPORE QUAM ANIMO AD CULTUM DEI BONAQUE OPERA SANCTIFICATUR. Ioan. iii. 3, 5. *nisi quis genitus sit iterum, non potest videre regnum Dei. nisi quis fuerit genitus ex aqua et spiritu.* 1 Pet. i. 23. *regeniti non ex semine corruptibili, sed incorruptibili.*

15 Ex DEO REGENERATUR. Patre nimirum: nemo enim gignit, nisi pater. Psal. li. 12. *animum mundum crea mihi Deus, et spiritum firmum renova intra me.* Ezech. xi. 19. *spiritum novum ponam in medio vestri—.* Ioan. i. 12, 13. *dedit iūs hoc ius ut filii Dei sint facti—: qui non ex sanguine—, sed 20 ex Deo geniti sunt.* et iii. 5, 6. *nisi quis fuerit genitus ex aqua*

CHAPTER XVIII.

OF REGENERATION.

THE intent of SUPERNATURAL RENOVATION is not only to restore man more completely than before to the use of his natural faculties, as regards his power to form right judgment, and to exercise free will; but to create afresh, as it were, the inward man, and infuse from above new and supernatural faculties into the minds of the renovated. This is called REGENERATION, and the regenerate are said to be PLANTED IN CHRIST.

REGENERATION IS THAT CHANGE OPERATED BY THE WORD AND THE SPIRIT, WHEREBY THE OLD MAN BEING DESTROYED, THE INWARD MAN IS REGENERATED BY GOD AFTER HIS OWN IMAGE, IN ALL THE FACULTIES OF HIS MIND, INSOMUCH THAT HE BECOMES AS IT WERE A NEW CREATURE, AND THE WHOLE MAN IS SANCTIFIED BOTH IN BODY AND SOUL, FOR THE SERVICE OF GOD, AND THE PERFORMANCE OF GOOD WORKS. John iii. 3, 5. "except a man be born again, he cannot see the kingdom of God . . . except a man be born of water and the Spirit." 1 Pet. i. 23. "being born again, not of corruptible seed, but of incorruptible."

Is REGENERATED BY GOD; namely, the Father; for no one generates, except the Father. Psal. li. 10. "create in me a clean heart, O God, and renew a right spirit within me." Ezek. xi. 19. "I will put a new spirit within you." John i. 12, 13. "to them gave he power to become the sons of God . . . which were born, not of blood . . . but of God." iii. 5, 6. "except

et spiritu,— hic spiritus pro virtute divina patris videtur intelligendus: nam et pater spiritus est; et, ut modo dixi, nemo gignit nisi pater. Cap. xvii. 17. *sanctifica eos tua veritate—.* Rom. viii. 11, 16. *sed si spiritus eius qui suscitavit 5 Iesum ex mortuis—.* ille ipse spiritus testatur una cum spiritu nostro nos esse filios Dei. Gal. iv. 6. *quoniam estis filii, misit Deus spiritum filii sui in corda vestra, clamantem, Abba, pater.* Eph. ii. 4, 5. *Deus, ut qui dives sit misericordia, etiam nos— una vivificavit cum Christo.* 1 Thess. v. 23. *ipse Deus 10 pacis sanctificet vos totos—.* Tit. iii. 5. *ex sua misericordia servavit nos per lavacrum regenerationis et renovationis spiritus sancti.* Heb. xiii. 20. *Deus pacis, qui—, absolutos vos reddat in omni opere bono—.* 1 Pet. i. 3. *benedictus esto Deus et pater Domini nostri Iesu Christi, qui ex multa sua 15 misericordia regenuit nos—.* Iacob. i. 17, 18. *is quia voluit progenuit nos—.*

PER VERBUM ET SPIRITUM. Ioan. xvii. 17. *sanctifica eos tua veritate, sermo tuus veritas est.* Iacob. i. 18. *progenuit nos sermone veritatis.* Eph. v. 26. *purificans lavacro aquæ per 20 verbum.* 1 Cor. xii. 13. *in uno spiritu nos omnes in unum corpus baptizati sumus.* Tit. iii. 5. *per lavacrum regenerationis et renovationis spiritus sancti.*

HOMO INTERIOR. Ioan. iii. 5, 6. *quod genitum est ex spiritu, spiritus est.* Rom. vii. 22. *quod ad interiorem hominem.*

25 VETERE ABOLITO. Rom. vi. 6. *illud scientes veterem nostrum*

a man be born of water and the Spirit—”; where by “the Spirit” appears to be meant the divine power of the Father; for the Father is a Spirit; and, as was said before, no one generates except the Father. xvii. 17. “sanctify them through thy truth.” Rom. viii. 11, 16. “but if the Spirit of him that raised up Jesus from the dead—: the Spirit itself beareth witness with our spirit, that we are the children of God.” Gal. iv. 6. “because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” Eph. ii. 4, 5. “God who is rich in mercy . . . hath quickened us together with Christ.” 1 Thess. v. 23. “the very God of peace sanctify you wholly.” Tit. iii. 5. “according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.” Heb. xiii. 20. “the God of peace . . . make you perfect in every good work.” 1 Pet. i. 3. “blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again—.” James i. 17, 18. “of his own will begat he us.”

BY THE WORD AND THE SPIRIT. John xvii. 17. “sanctify them through thy truth; thy word is truth.” James i. 18. “of his own will begat he us with the word of truth.” Eph. v. 26. “that he might cleanse it with the washing of water by the Word.” 1 Cor. xii. 13. “by one Spirit we are all baptized into one body.” Tit. iii. 5. “by the washing of regeneration and renewing of the Holy Ghost.”

THE INWARD MAN. John iii. 5, 6. “that which is born of the Spirit is spirit.” Rom. vii. 22. “after the inward man.”

THE OLD MAN BEING DESTROYED. Rom. vi. 6. “knowing this,

hominem cum eo crucifixum esse, ut aboleatur corpus peccati.
et v. 11. ita etiam vos colligite, vos tum mortuos esse peccato,
tum vero vivere Deo per Christum Iesum. 2 Cor. v. 17. vetera
præterierunt; ecce nova facta sunt omnia. Col. iii. 9, 10, 11.
5 cum exuti sis vetere homine cum factis ipsius, et induit
sitis novo—.

TOTA MENTE. intellectu nimirum et voluntate. Psal. li. 12.
animum mundum crea mihi Deus. Ezech. xi. 19, 20. spiritu
10 num ponam in medio vestri—. indam iis cor car
neum—. et xxxvi. 26. dabo vobis cor novum, et spiritum
novum ponam in medio vestri. Rom. xii. 2. per renovationem
mentis vestrae ad hoc, ut probetis—. Eph. iv. 23. renovati
spiritu mentis vestrae. Philipp. ii. 13. Deus est qui efficit in
nobis, et ipsum velle, et ipsum agere pro bene placito. Quæ
15 nam autem est ista voluntatis renovatio nisi eius ad libertatem
pristinam restitutio?

AD IMAGINEM DEI. Eph. iv. 24. novum hominem, qui secun
dum Deum conditus est ad iustitiam et sanctimoniam veram.
Col. iii. 9, 10, 11. qui renovatur in agnitionem congruentem
20 imagini eius—. 2 Pet. i. 4. ut per hæc efficeremini divinæ
consortes naturæ, elapsi ex corruptione, quæ est in mundo
per cupiditatem. Quid autem amplius postulare a Deo nostra
optio potest quam ut liberi a servitute peccati ad imaginemque
divinam restituti, possimus esse salvi si velimus? Volemus
25 nempe certe si liberi sumus: sin forte quis nolit, accusare

that our old man is crucified with him, that the body of sin might be destroyed.” v. 11. “likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” 2 Cor. v. 17. “old things are passed away; behold, all things are become new.” Col. iii. 9–11. “that ye have put off the old man with his deeds, and have put on the new man.”

IN ALL THE FACULTIES OF HIS MIND; that is to say, in understanding and will. Psal. li. 10. “create in me a clean heart, O God.” Ezek. xi. 19. “I will put a new spirit within you . . . and I will give them an heart of flesh.” xxxvi. 26. “a new heart also will I give you, and a new spirit will I put within you.” Rom. xii. 2. “be ye transformed by the renewing of your mind, that ye may prove what is that good . . . will of God.” Eph. iv. 23. “be renewed in the spirit of your mind.” Philipp. ii. 13. “it is God which worketh in you both to will and to do of his good pleasure.” This renewal of the will can mean nothing but a restoration to its former liberty.

AFTER HIS OWN IMAGE. Eph. iv. 24. “put on the new man, which after God is created in righteousness and true holiness.” Col. iii. 9–11. “which is renewed in knowledge after the image of him that created him.” 2 Pet. i. 4. “that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” If the choice were given us, we could ask nothing more of God, than that, being delivered from the slavery of sin, and restored to the divine image, we might have it in our power to obtain salvation if willing. Willing we shall undoubtedly be, if truly

neminem nisi semetipsum potest. At vero, si voluntas regenerati libera facta non est, non renovamur, sed irrenovati cogimur ad salutem.

Nova creatura. 2 Cor. v. 17. *si quis est in Christo, nova est creatio.* Gal. vi. 15. *nova creatura.* Eph. iv. 24. *novus homo.* Col. iii. 9, 10, 11. *novus ille.* Hinc nonnulli duas regenerationis partes *mortificationem* et *vivificationem* minus accurate statuunt: *mortificatio* enim neque pars neque species esse potest regenerationis; sed partim antecedit, ut corruptio generationem, partim sequitur, et ad resipiscentiam potius referenda est: et *vivificatio* resurrectionem nostram haud rarius quam regenerationem notat. Ioan. v. 21. *sicut enim pater suscitat mortuos et vivificat, ita et filius quos vult vivificat—.* v. 25. *mortui audient vocem filii Dei, et qui audierint vivent.*

TOTUS HOMO—. 1 Cor. vi. 15, 19. *an ignoratis corpus vestrum esse templum spiritus sancti, qui est in vobis—?* 1 Thess. v. 23. *ipse autem Deus pacis sanctificet vos totos, et integer vester spiritus et anima et corpus inculpate in adventum Domini nostri Iesu Christi conserventur.*

AD BONA OPERA. 1 Ioan. ii. 29. *si scitis cum iustum esse, nostis quicunque exercet iustitiam ex ipso natum esse.* Ephes. ii. 10. *Ipsius sumus opus, conditi in Christo Iesu ad opera bona—.*

SANCTIFICATUR. 1 Ioan. iii. 9. *quisquis natus est ex Deo, pec-*

free; and he who is not willing, has no one to accuse but himself. But if the will of the regenerate be not made free, then we are not renewed, but compelled to embrace salvation in an unregenerate state.

- 5 **A NEW CREATURE.** 2 Cor. 5. 17. "if any man be in Christ, he is a new creature." Gal. vi. 15. "a new creature." Eph. iv. 24. "the new man." See also Col. iii. 10, 11. Hence some, less properly, divide regeneration into two parts, "the mortification of the flesh," and "the quickening of the spirit"; whereas
10 mortification cannot be a constituent part of regeneration, inasmuch as it partly precedes it (that is to say, as corruption precedes generation) and partly follows it; in which latter capacity it belongs rather to repentance. On the other hand,
15 "the quickening of the spirit" is as often used to signify resurrection as regeneration. John v. 21. "as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." v. 25. "the dead shall hear the voice of the Son of God, and they that hear shall live."

- THE WHOLE MAN. 1 Cor. vi. 15, 19. "know ye not that your
20 body is the temple of the Holy Ghost which is in you?"
1 Thess. v. 23. "the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

- FOR THE PERFORMANCE OF GOOD WORKS. 1 John ii. 29. "if ye
25 know that he is righteous, ye know that every one that doeth righteousness is born of him." Eph. ii. 10. "we are his workmanship, created in Christ Jesus unto good works."

- IS SANCTIFIED. 1 John iii. 9. "whosoever is born of God, doth

catum non facit; quoniam semen ipsius in eo manet: nec potest peccare, eo quod ex Deo natus est. et v. 18. quisquis natus est ex Deo, non peccat; sed qui genitus est ex Deo conservat scipsum, et malignus ille non attingit eum. Hinc regeneratio 5 alio nomine sanctificatio dicitur, et quidem proprio: nam regeneratio metaphorica potius est. 1 Cor. vi. 11. *et hæc eratis quidem, sed abluti estis, sed sanctificati estis, sed iustificati estis.* 1 Thess. iv. 7. *non vocavit vos Deus ad impunitatem, sed ad sanctificationem.* et 2 Thess. ii. 13. *quod elegerit vos Deus ab initio ad salutem per sanctificationem spiritus—.* 1 Pet. i. 2. *ex præcognitione Dei patris ad sanctificationem spiritus.* Deut. xxx. 6. *circumcidet Ichova Deus tuus animum tuum ad diligendum Ichovam—.* Et nonnunquam filio tribuitur. Eph. v. 25, 26. *Christus dilexit ecclesiam, et semetipsum exposuit pro ea, ut eam sanctificaret—;* purificans lavacro aquæ per verbum. Tit. ii. 14. *ut redimeret nos ab omni iniquitate, et purificaret sibi ipsi (redemptori nempe et regi nostro) populum peculiarem.*

Sanctificatio autem nonnunquam late sumitur pro quavis 20 electione aut separatione vel gentis universæ ad cultum externum, vel hominis cuiusquam ad aliquod munus. Exod. xix. 10. *ut sanctifiques eos hodie et cras.* et xxxi. 13. *ad cognoscendum me Ichovam esse qui sanctifico vos.* Ezech. xx. 12. idem. Num. xi. 18. *sanctificate vos in crastinum.* Ier.

not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." v. 18. "whosoever is born of God, sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Hence 5 regeneration is sometimes termed sanctification, being the literal mode of expressing that for which regeneration is merely a figurative phrase. 1 Cor. vi. 11. "such were some of you; but ye are washed, but ye are sanctified, but ye are justified." 1 Thess. iv. 7. "God hath not called us unto 10 uncleanness, but unto holiness." 2 Thess. ii. 13. "because God hath from the beginning chosen you to salvation through sanctification of the Spirit." 1 Pet. i. 2. "according to the foreknowledge of God the Father, through sanctification of the Spirit." Deut. xxx. 6. "Jehovah thy God will circumcise 15 thine heart, and the heart of thy seed, to love Jehovah thy God." Sanctification is also attributed to the Son. Eph. v. 25, 26. "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." Tit. ii. 14. "that he might redeem us from all iniquity, 20 and purify unto himself [unto himself as our Redeemer and King] a peculiar people."

Sanctification is sometimes used in a more extended sense, for any kind of election or separation, either of a whole nation to some particular form of worship, or of an individual 25 to some office. Exod. xix. 10. "sanctify them to-day and to-morrow." xxxi. 13. "that ye may know that I am Jehovah that doth sanctify you." See also Ezek. xx. 12. Num. xi. 18. "sanctify yourselves against to-morrow." Jer. i. 5. "before

i. 5. *ab utero sanctificavi te, prophetam ipsis gentibus constitui te.* Luc. i. 15. *spiritu sancto implebitur etiam a ventre matris suæ.*

Regenerationis seu sanctificationis causa externa est mors
5 et resurrectio Christi. Eph. ii. 4, 5. *cum in offendis mortui essemus, una vivificavit cum Christo.* et v. 25. *semetipsum exposuit pro ecclesia, ut eam sanctificaret—.* Heb. ix. 14. *quanto magis sanguis Christi, qui—, emundabit conscientiam vestram a mortuis operibus ad colendum Deum vivum?* et x.
10 **IO.** *sanctificati sumus per oblationem corporis Iesu Christi.*
1 Pet. i. 2, 3. *ad sanctificationem Spiritus per obedientiam et aspersionem sanguinis Iesu Christi—.* qui regenuit nos in spem vivam per resurrectionem Iesu Christi ex mortuis.
1 Ioan. i. 7. *sanguis Iesu Christi purificat nos ab omni peccato.*
15 Et fidei quoque sanctificatio attribuitur. Act. xv. 9. *fide purificatis cordibus eorum.* Non quo fides sanctificationem præcedat, sed quo sanctificatione progressus faciente causa eius instrumentalis atque adiutrix sit.

thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Luke i. 15. "he shall be filled with the Holy Ghost, even from his mother's womb."

- 5 The external cause of regeneration or sanctification is the death and resurrection of Christ. Eph. ii. 4, 5. "when we were dead in sins, God hath quickened us together with Christ." v. 25, 26. "Christ gave himself for the church, that he might sanctify and cleanse it." Heb. ix. 14. "how much
- 10 more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." x. 10. "by the which will we are sanctified through the offering of the body of Jesus Christ." 1 Pet. i. 2, 3. "through sanctification of the
- 15 Spirit, unto obedience and sprinkling of the blood of Jesus Christ . . . which hath begotten us again by a lively hope by the resurrection of Jesus Christ from the dead." 1 John i. 7. "the blood of Jesus Christ his Son cleanseth us from all sin."
- 20 Sanctification is attributed also to faith. Acts xv. 9. "purifying their hearts by faith"; not that faith is anterior to sanctification, but because faith is an instrumental and assisting cause in its gradual progress.

CAPUT XIX.

DE RESIPISCENTIA.

REGENERATIONIS effecta sunt RESIPISCENTIA et FIDES.

RESIPISCENTIA, quæ et *metávora* dicitur est DONUM DEI QUO QVIS REGENERATUS SENTIENS AC DOLENS SE DEUM PEC-
5 CATIS OFFENDISSE, EA DETESTATUR AC FUGIT, SEQUE EX SENSU DIVINÆ MISERICORDIÆ AD DEUM HUMILLIME CONVERTIT, ET QUOD RECTUM EST SEQUI EX ANIMO STUDET.

DONUM Dei. patris nempe per filium. Act. v. 31. *hunc Deus dextera sua evectum constituit principem ac servatorem, ut det 10 resipiscentiam Israeli*—. Ier. xxxi. 18. *audio Ephraimum condolentem sibi, dicendo, converte me ut convertar, quia tu es Iehova Deus meus.* Act. xi. 18. *et gentibus Deus resipiscentiam dedit ad vitam.* Rom. ii. 4, 5. *an—, ignorans te benignitate Dei ad resipiscentiam deduci? pro duritia tua et 15 corde quod resipiscere nescit.* 2 Tim. ii. 25. *num aliquando daturus sit iis Deus resipiscentiam.*

SENTIENS AC DOLENS—. Psal. xxxviii. 5. *iniquitates meæ transcendunt caput meum, ut onus grave; graviores sunt quam perferrere queam.* 2 Reg. xxii. 19. *quia mollitus est animus 20 tuus, et demisisti te a facie Iehovæ cum audivisses ea quæ locutus sum contra hunc locum, et lacerans vestimenta tua flevisti coram me.* Psal. li. 5, 6. *defectiones meas ego agnosco,*

CHAPTER XIX.

OF REPENTANCE.

THE effects of regeneration are REPENTANCE and FAITH. REPENTANCE, or rather that higher species of it called in Greek *μετάνοια*, is THE GIFT OF GOD, WHEREBY THE REGENERATE MAN PERCEIVING WITH SORROW THAT HE HAS OFFENDED GOD BY SIN, DETESTS AND AVOIDS IT, HUMBLY TURNING TO GOD THROUGH A SENSE OF THE DIVINE MERCY, AND HEARTILY STRIVING TO FOLLOW RIGHTEOUSNESS.

THE GIFT OF GOD; namely, of the Father through the Son. Acts v. 31. "him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel." Jer. xxxi. 18. "I have surely heard Ephraim bemoaning himself thus . . . turn thou me and I shall be turned, for thou art Jehovah my God." Acts xi. 18. "then hath God also to the Gentiles granted repentance unto life." Rom. ii. 4, 5. "think-
est thou this . . . not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasures up," &c. 2 Tim. ii. 25. "if God peradventure will give them repentance."

PERCEIVING WITH SORROW. Psal. xxxviii. 4. "mine iniquities are gone over mine head: as an heavy burden they are too heavy for me." 2 Kings xxii. 19. "because thine heart was tender, and thou hast humbled thyself before Jehovah, when thou hearest what I spake against this place . . . and hast rent thy clothes and wept before me." Psal. li. 3, 4. "I ac-

et peccatum meum observatur iugiter. tibi, tibi soli peccaveram. Ier. iii. 8. *tantummodo agnosce iniquitatem tuam te a Ichova Deo tuo defecisse.* Ezech. xxxvi. 31. *recordabimini viarum vestrarum, et fastidio eritis vobis ipsis propter iniquitates vestras.* et v. 32. *erubescite et rubore afficiamini a viis vestris.* et cap. xlivi. 10. *quum pudore suffusi fuerint propter iniquitates suas.* Rom. vi. 21. *ex iis de quibus nunc erubescitis.* 2 Cor. vii. 10. *quæ secundum Deum est tristitia, ea resipiscientiam efficit ad salutem, cuius nunquam pœnitentia.* et v. 10. 11. *ecce istud ipsum quod secundum Deum contristati estis, quantum in vobis effecit studium: immo excusationem, immo indignationem, immo timorem, immo vehemens desiderium, immo zelum, immo vindictam?*

EX SENSU MISERICORDIÆ. Deut. iv. 29, 30, 31. *quod si requiretis inde quisque Ichovam Deum ex toto corde tuo—.* 2 Chron. xxx. 9. *nam gratus et misericors est Ichova Deus vester neque avertet faciem a vobis, si convertamini ad ipsum.* Psal. li. 19. *sacrificia Dei sunt spiritus fractus; animum fractum et contritum, o Deus, non spensis.* et cxxx. 4. *apud te est donatio, ut reverenter colaris.* Isa. xix. 22. *cum conversi fuerint usque ad Ichovam, exorabitur iis, et sanabit eos.* et lv. 7, &c. *derelinquat improbus viam suam, revertaturque ad Ichovam, ut misereatur ipsius—.* et lxvi. 2. *in hunc intueor, in pauperem et contritum spiritu ac trepidantem ad verbum*

knowledge my transgressions, and my sin is ever before me: against thee, thee only have I sinned." Jer. iii. 13. "only acknowledge thine iniquity, that thou hast transgressed against Jehovah thy God." Ezek. xxxvi. 31. "then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities." v. 32. "be ashamed and confounded for your own ways." xliv. 10. "that they may be ashamed of their iniquities." Rom. vi. 21. "those things whereof ye are now ashamed." 2 Cor. vii. 10. "godly sorrow worketh repentance to salvation not to be repented of." v. 11. "for behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge."

THROUGH A SENSE OF THE DIVINE MERCY. Deut. iv. 29-31. "but if from thence thou shalt seek Jehovah thy God . . . with all thy heart." 2 Chron. xxx. 9. "for Jehovah your God is gracious and merciful, and will not turn away his face from you, if ye return unto him." Psal. li. 17. "the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." cxxx. 4. "there is forgiveness with thee, that thou mayest be feared." Isa. xix. 22. "they shall return even to Jehovah, and he shall be intreated of them, and shall heal them." lv. 7. "let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto Jehovah, and he will have mercy upon him." lxvi. 2. "to this man will I look, even to him that is poor and of a contrite

meum. Ier. iii. 7. revertere—, nam benignus sum. Dan. ix. 4, 5. confessus sum ac dixi, obsecro Domine Deus. Hos. xi. 8. quomodo exponerem te o Ephraim? se versat in me animus meus, simul austuant viscera mea poenitentia. Ionæ. iv. 10, 11. 5 tu parcis cucurbitæ, pro qua non laborasti—; et ego non parcerem Nineve—? Iacob. iv. 9. sensu ærumnæ tangimini, et lugete ac flete: risus vester in luctum convertatur et gaudium in macrorem; submittite vos in conspectu Domini, et extollete vos. Prov. xxviii. 13. qui tegit defectiones suas, non prosperabitur; qui vero fatetur et derelinquit, afficietur misericordia.

SE AD DEUM HUMILLIME CONVERTIT. i Reg. viii. 48. *et revertentur ad te ex toto corde suo, et ex toto animo suo. Ier. iv. 4. circumcidite vos Iehovæ, et amovete præputia animi vestri. Hos. v. 15. abiens revertar in locum meum, donec reos peragant se, et querant faciem meam—. Act. iii. 19. resipiscite et convertite vos, ut deleantur peccata vestra.*

PECCATA DETESTATUR AC FUGIT, ET QUOD RECTUM EST SEQUI STUDET. Psal. xxxiv. 15. *recede a malo, et fac bonum. Isa. i. 16, 17. lavate vos, purificate vos, amovete malignitatem actionum vestrarum ex adverso oculorum meorum; desinite malefacere, discite benefacere—. Amos. v. 14, 15. odio habete malum, et amate bonum. Matt. iii. 8. ferte igitur fructus convenientes resipiscentiæ. Act. xxvi. 18. ut convertantur a tenebris ad lucem, et de potestate Satanae ad Deum. et v. 20. converterent 25 se ad Deum opera facientes convenientia resipiscentiæ.*

spirit, and that trembleth at my word." Jer. iii. 12. "return . . . for I am merciful." Dan. ix. 4, 5. "I made my confession, and said, O Lord, the great and dreadful God—." Hos. xi. 8. "how shall I give thee up, O Ephraim . . . mine heart is turned within me, my repentings are kindled together." Jonah iv. 10, 11. "thou hast had pity for the gourd, for the which thou hast not labored . . . and should not I spare Nineveh?" James iv. 9. "be afflicted, and mourn, and weep, let your laughter be turned to mourning, and your joy to heaviness; humble yourselves in the sight of the Lord, and he shall lift you up." Prov. xxviii. 13. "he that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

HUMBLY TURNING TO GOD. 1 Kings viii. 48. "and so return unto thee with all their heart and with all their soul." Jer. iv. 4. "circumcise yourselves to Jehovah, and take away the foreskins of your heart." Hos. v. 15. "I will go and return to my place, till they acknowledge their offence, and seek my face." Acts iii. 19. "repent ye therefore, and be converted, that your sins may be blotted out."

DETESTS AND AVOIDS SIN, STRIVING TO FOLLOW RIGHTEOUSNESS. Psal. xxxiv. 14. "depart from evil, and do good." Isa. i. 16, 17. "wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do good." Amos v. 14, 15, "hate the evil, and love the good." Matt. iii. 8. "bring forth therefore fruits meet for repentance." Acts xxvi. 18. "to turn them from darkness to light, and from the power of Satan unto God." v. 20. "that they should re-

Ex locis supradictis et similibus, gradus quidam resipiscentiae distinguuntur: agnitus peccati, contritio, confessio, recessio a malo, et conversio ad bonum: qui tamen omnes suo modo ad pœnitentiam non regenitam communiter pertinent.

- 5 Peccata confitemur nunc Deo: ut 2 Sam. xxiv. 10. *dixit David, Ichovæ peccavi valde.* Psal. xxxii. 5. *peccatum meum notum faciam tibi*—. et passim. 2 Chron. xxx. 22. *confitentes Ichovæ Deo maiorum suorum.* Isa. lxiv. 10. *sumus ut immundus omnes nos, et sicut panniculus abiectissimus*
 10 *omnes iustitiae nostræ*—. Dan. ix. 4. &c. *confessus sum, ac dixi*—.

Nunc hominibus; et quidem nunc privatim: ut Iacob. v. 16. *confitemini delicta vestra aliis alii*—. Nunc publice: Neh. ix. 2. *consistentes confessi sunt peccata sua.* Matt. iii. 15 5, 6. *baptizabantur ab eo confitentes peccata sua.* Act. xix. 18. *et multi eorum qui crediderant veniebant confitentes et indicantes facta sua.* Idque et Deo et hominibus: Ios. vii. 19. *tribue nunc gloriam Ichovæ Deo Israelis, et ede ei confessionem; et enuncia nunc mihi quid feceris, ne celes me.* Sed
 20 *confessio fidei quoque est.*

Resipiscentia est vel universalis quæ et conversio dicitur, cum quis a statu peccati ad statum gratiæ convertitur; vel particularis, cum quis iam conversus, de singulari aliquo peccato pœnitentiam agit. Universalis est vel prima vel continuata, quæ etiam in regenerato est, ob sensum nimirum

pent, and turn to God, and do works meet for repentance."

By a comparison of these and similar texts, we may distinguish certain progressive steps in repentance; namely, conviction of sin, contrition, confession, departure from evil,
 5 conversion to good: all which, however, belong likewise in their respective degrees to the repentance of the unregenerate.

Confession of sin is made sometimes to God: 2 Sam. xxiv.
 10. "David said unto Jehovah, I have sinned greatly in that I have done." Psal. xxxii. 5. "I acknowledged my sin unto thee," &c. 2 Chron. xxx. 22. "making confession to Jehovah, God of their fathers." Isa. lxiv. 6. "we are all as an unclean thing, and all our righteousnesses are as filthy rags." Dan. ix. 4. "I made my confession, and said—." Sometimes to men: and that either privately, as James v. 16. "confess your faults
 15 one to another"; or publicly, Neh. ix. 2. "the seed of Israel stood and confessed their sins." Matt. iii. 6. "they were baptized of him in Jordan, confessing their sins." Acts xix. 18. "many that believed came and confessed, showing their deeds." Sometimes both to God and men: Josh. vii. 19. "give,
 20 I pray thee, glory to Jehovah God of Israel, and make confession unto him, and tell me now what thou hast done, hide it not from me." Confession of faith, which is another kind, does not belong to the present subject.

Repentance is either general, which is also called conversion, when a man is converted from a state of sin to a state of grace; or particular, when one who is already converted repents of some individual sin. General repentance is either primary or continued; from which latter even the regenerate

inhabitantis adhuc peccati; Particularis in Davide et Petro exempla habemus.

Prior est in homine renato resipiscentia fide. Marc. i. 15. *resipiscite, et credite evangelio.* Act. xix. 4. *Ioannes baptizavit baptismō resipiscentiæ, dicens ut crederent—.* et xx. 21. *conversionem ad Deum, et fidem quæ est in Dominum.* Itaque sensus ille divinae misericordiæ, quæ ad resipiscentiam dicit, non est cum fide confundenda: quod plerique faciunt theologi.

- 10 Causa instrumentalis resipiscentiæ sæpe est castigatio. Iob. v. 17, &c. *ecce beatus est mortalis quem arguit Deus; qua propter castigationem omnipotentis ne spernas Psal. xciv. 12. beatus vir quem castigas Iah. et cxix. 71. bonum est mihi, Ichova, quod humiliasti me, ut cognoscerem vias tuas.* Prov. 15 i. 23. *revertimini ad correctionem meam—.* et iii. 11, 12. *eruditionem Ichovæ, fili mi, ne spernito; neque tædeat te correctionis eius: nam quem diligit Ichova, corrigit, et quidem ut pater filium, cui bene vult.* Isa. i. 25. *nam referam manum meam contra te, ut defæcans scorias tuas, iustæ puritati restituam te, et amovebo totum stannum tuum.* et xlvi. 10. *ecce conflabo te, non autem argento; selectum efficiam te catino afflictionis.* Ier. x. 24. *castiga me Ichova, veruntamen modice, ne castiges in ira tua, ut non comminusas me.* Lament. iii. 27, 28. *bene est viro huic, quum tulerit iugum in pueritia sua.* 25 Dan. xi. 35. *ex ipsis autem erudentibus corrident; ad con-*

are not exempt, through their sense of in-dwelling sin. Particular repentance is exemplified in the cases of David and Peter.

- Repentance, in regenerate man, is prior to faith. Mark i.
 5 15. "repent ye, and believe the gospel." Acts xix. 4. "John verily baptized with the baptism of repentance, saying unto the people, that they should believe." xx. 21. "testifying repentance toward God, and faith toward our Lord Jesus Christ." Therefore that sense of the divine mercy, which
 10 leads to repentance, ought not to be confounded with faith, as it is by the greater number of divines.

- Chastisement is often the instrumental cause of repentance. Job v. 17, &c. "behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Al-
 15 mighty." Psal. xciv. 12. "blessed is the man whom thou chastenest, O Jah." cxix. 71. "it is good for me that I have been afflicted, that I might learn thy statutes." Prov. i. 23. "turn you at my reproof." iii. 11, 12. "my son, despise not the chastening of Jehovah, neither be weary of his correction;
 20 for whom Jehovah loveth he correcteth, even as a father the son in whom he delighteth." Isa. i. 25. "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." xlviii. 10. "behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."
 25 Jer. x. 24. "O Jehovah, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." Lam. iii. 27, 28. "it is good for a man that he bear the yoke in his youth." Dan. xi. 35. "some of them of understanding shall fall, to

- flandum eos, et ad purificandum, et ad dealbandum.* Hos.
 v. 15. *cum angustia fuerit ipsis, quærent diluculo—.* 1 Cor.
 xi. 32. *dum iudicamur, a Domino erudimur ne cum mundo
 condemnemur.* Heb. xii. 7, 8. *si castigationem sustinetis,*
 5 *Deus sese vobis exhibet ut filii; quis enim est filius quem non
 castiget pater? quod si estis absque castigatione, cuius par-
 ticipes sunt omnes, nempe suppositi*tii* estis, non filii.* Psal.
 xc. 3. *redigis mortalem eo usque ut sit contritus; dicens, re-
 vertimini filii hominum.*
- 10 *Castigationibus tamen Deus modum adhibet, ne obruamur;*
*nobisque vires suppeditat ad eas etiam superandas quæ supra
 modum nonnunquam nos premere videntur.* Psal. cxxv. 3.
*non quiescit virga improbitatis supra sortem iustorum, ut ne
 extendant iusti ad ullam iniquitatem manus suas.* Isa. lvii. 20.
- 15 *in sæculum non contendam &c. nam spiritus obrueretur &c.*
 2 Cor. i. 8, 9, 10. *nos supra modum gravatos fuisse supra
 vires &c. ne confideremus in nobis ipsis sed in Deo suscitante
 mortuos &c. quique ex tanta morte nos eripuit &c.* immo eas
 misericors et veluti pœnitentiam agens, quasi per iram suam
- 20 *duplum pro peccatis nostris inflixisset, dupli solatio rependit.*
 Isa. xl. 2. *loquimini quæ sunt cordi—completum esse tempus
 præfinitum eius, exsolutam esse iniquitatem eius: eam ac-
 cepisse e manu Iehovæ duplum pro omnibus peccatis suis. et
 lxi. 7. pro eo quod pudorem vestrum duplum, et ignominiam*

try them, and to purge, and to make them white." Hos. v. 15.
"in their affliction they will seek me early." 1 Cor. xi. 32.
"when we are judged, we are chastened of the Lord, that we
should not be condemned with the world." Heb. xii. 7, 8.

5 "if ye endure chastening, God dealeth with you as with sons;
for what son is he whom the father chasteneth not? but if ye
be without chastisement, whereof all are partakers, then are
ye bastards, and not sons." Psal. xc. 3. "thou turnest man to
destruction; and sayest, Return, ye children of men." God

10 however assigns a limit to chastisement, lest we should be
overwhelmed, and supplies strength for our support even
under those inflictions which, as is sometimes the case, ap-
pear to us too heavy to be borne. Psal. cxxv. 3. "the rod of the
wicked shall not rest upon the lot of the righteous, lest the

15 righteous put forth their hands unto iniquity." Isa. lvii. 16.
"I will not contend for ever, neither will I be always wroth,
for the spirit should fail before me," &c. 2 Cor. i. 8-10. "we
would not have you ignorant . . . that we were pressed out
of measure, above strength," &c. . . . "that we should not

20 trust in ourselves, but in God which raiseth the dead: who
delivered us from so great a death—." He even seems to
repent of what he had done, and through his abounding
mercy, as though he had in his wrath inflicted double pun-
ishment for our transgressions, compensates for our affliction

25 with a double measure of consolation. Isa. xl. 2. "speak ye
comfortably to Jerusalem, and cry unto her, that her warfare
is accomplished, that her iniquity is pardoned; for she hath
received of the hand of Jehovah double for all her sins." lxi.

- cantabant horum portionem esse, idcirco in terra illarum duplum possidebunt, l^etitia perpetua his futura est. Immo centuplum: Matt. xix. 29. Et immensum pondus gloriæ: 2 Cor. iv. 17. illico præteriens levitas afflictionis nostræ, excellenter excellentis gloriæ pondus æternum conficit nobis. Rom. viii. 18. reor minime dignas esse præsentis temporis perpessiones gloria in nobis revelanda. Psal. xxxiv. 19, &c. propinquus est Iehova fractis animo; et contritos spiritu servat. multæ sunt afflictiones iusti, sed ex omnibus illis eripit eum 10 Iehova. et lxxi. 20, 21. postquam fecisti ut experirer angustias magnas et malas, rursus vitæ restituis me. et cxxvi. 5. qui seminarunt cum lachrymis, cum cantu metant. Act. xiv. 22. oportere per multas afflictiones nos ingredi in regnum Dei.*
- Non est ergo temere de alienis afflictionibus iudicium f-15 rendum: qui error Eliphazi erat, Iob. iv. et ix. 22, 23. et vilissimorum hominum, cap. xxx. Psal. iii. 3. *quam multi dicunt de anima mea, non est ulla salus isti in Deo planel et xli. 9. res nequissima tenaciter inhæret ei.* Ioan. ix. 3. *neque iste peccavit.*
- 20 Contra incastigati, Psal. xvii. 14. *quorum portio est in hac vita.* Hos. iv. 17. *coniunctus est terriculis Ephraim; sine illum.*

7. "for your shame ye shall have double, and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them." This compensation is more than an hundred-fold, Matt. xix.
- 5 29. even an infinite weight of glory. 2 Cor. iv. 17. "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Rom. viii.
18. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed
- 10 in us." Psal. xxxiv. 18, 19. "Jehovah is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit: many are the afflictions of the righteous, but Jehovah delivereth him out of them all." lxxi. 20. "thou which hast showed me great and sore troubles, shalt quicken me again." cxxvi. 5.
- 15 "they that sow in tears shall reap in joy." Acts xiv. 22. "we must through much tribulation enter into the kingdom of God."

We ought not therefore to form rash judgments respecting the afflictions of others. This was the error of Eliphaz, Job

20 iv. and ix. 22, 23. and of the most despicable of men, chap. xxx. Psal. iii. 2. "many there be which say of my soul, There is no help for him in God." xli. 8. "an evil disease, say they, cleaveth fast unto him." John ix. 3. "neither hath this man sinned."

- 25 On the contrary, it is said of those who are not chastened, Psal. xvii. 14. "they have their portion in this life." Hos. iv. 17. "Ephraim is joined to idols; let him alone."

Hence arises consolation to the afflicted. 2 Cor. i. 4. "who

Hinc Consolatio; 2 Cor. i. 4. *consolans nos in omni afflictione nostra: ut et ipsi possimus in quavis afflictione positos consolari, ea consolatione qua nos ipsos consolatur Deus.* 1 Thess. iii. 3. *ut nemo commoveatur ob afflictiones istas; ipsi enim nostis ad id nos esse constitutos.* 2 Tim. ii. 3. *tolerans esto afflictionum ut bonus miles Iesu Christi.* Apoc. ii. 9. *novi opera tua et afflictionem.*

CAPUT XX.

DE FIDE SALVIFICA.

EFFECTUM regenerationis alterum est SALVIFICA FIDES. Ea est DONO DEI INGENITA NOBIS PLENA PERSUASIO, QUA, PROPTER IPSAM PROMITTENTIS DEI AUCTORITATEM, CREDIMUS, EA OMNIA ESSE NOSTRA, QUÆ DEUS NOBIS IN CHRISTO PROMISIT; GRATIAM PRÆSERTIM VITÆ ÆTERNÆ.

DONO DEI. Eph. ii. 8. *gratia enim estis servi per fidem: et hoc non est ex vobis, sed donum Dei est:* Philipp. i. 29. *gratis datum est vobis in Christi negotio, non solum credere, sed—.* a patre videlicet per filium et spiritum: Matt. xi. 25. *respondens Jesus dixit, gloriam tibi tribuo pater— quod hæc occulaveris—, et ea detexeris infantibus:* et xvi. 16, 17. *tu es Christus—: caro et sanguis hæc non detexit tibi, sed pater—:* 20 *Luc. xxii. 32. ego deprecatus sum pro te, ne deficiat fides tua:*

comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble by the comfort where-with we ourselves are comforted of God.” 1 Thess. iii. 3. “that no man should be moved by these afflictions; for your-selves know that we are appointed thereunto.” 2 Tim. ii. 3. “thou therefore endure hardness, as a good soldier of Jesus Christ.” Rev. ii. 9. “I know thy works and tribulation.”

CHAPTER XX.

OF SAVING FAITH.

THE other effect of regeneration is SAVING FAITH. SAVING FAITH IS A FULL PERSUASION OPERATED IN US THROUGH THE GIFT OF GOD, WHEREBY WE BELIEVE, ON THE SOLE AUTHORITY OF THE PROMISE ITSELF, THAT WHATSOEVER THINGS HE HAS PROMISED IN CHRIST ARE OURS, AND ESPECIALLY THE GRACE OF ETERNAL LIFE.

THROUGH THE GIFT OF GOD. Eph. ii. 8. “by grace are ye saved 15 through faith, and that not of yourselves; it is the gift of God.” Philipp. i. 29. “unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake”; given, that is, by the Father, through the Son and the Spirit. Matt. xi. 25. “at that time Jesus answered and said, I 20 thank thee, O Father . . . because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” xvi. 16, 17. “thou art Christ . . . flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” Luke xxii. 32. “I have prayed for thee, that thy

Ioan. vi. 44, 45. *nemo potest venire ad me, nisi pater traxerit eum: quisquis audivit a patre et didicit, venit ad me:* 2 Thess. i. 11. *ut vos dignetur ista vocatione Deus noster, ut compleat totum suæ bonitatis libitum et opus fidei potenter.* Heb. xii. 2. 5 *intuentes in fidei ducem ac consummatorem Iesum:* 1 Cor. xii. 3. *neminem posse dicere Iesum Dominum, nisi per spiritum sanctum:* et 2 Ep. iv. 13. *quoniam habemus eundem spiritum fidei:* Gal. v. 22. *fructus spiritus est fides.*

PLENA PERSUASIO: Ier. xxxi. 34. *quotquot erunt cognoscent me a minimo usque ad maximum eorum, dictum Ichovæ, me condonare iniquitatem ipsorum, et peccati eorum non recordari amplius:* Ioan. xvii. 3. *hæc est vita æterna, ut cognoscant te esse illum solum verum Deum; et quem misisti, Iesum Christum:* Rom. iv. 18, 19, 20, 21. *qui Abrahamus contra 15 spem, sub spe credidit, fore—: ac plene persuasus est, eum quod promiserat posse etiam officere:* et viii. 38. *nam mihi persuasum est, neque mortem—:* 1 Thess. i. 5. *quoniam evangelium nostrum constitit apud vos non sermone solum, sed etiam potentia et spiritu sancto, et plena persuasione multa:* 20 2 Tim. i. 12. *novi cui crediderim; et mihi persuasum est, cum posse—:* Heb. x. 22. *accedamus cum vero corde, et in plena persuasione fidei:* Iacob. i. 6. *postulet cum fide, nihil ambigens—:* Heb. xi. 1. *fides est substantia rerum speratarum, rerum demonstratio quæ non cernuntur: substantia autem 25 intelligitur tam certa persuasio rerum speratarum, perinde quasi iam non solum existerent, sed etiam nobis adessent;*

faith fail not.” John vi. 44, 45. “no man can come to me, except the Father which hath sent me draw him . . . every man therefore that hath heard, and hath learned of the Father, cometh unto me.” 2 Thess. i. 11. “that our God would count you worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith with power.” Heb. xii. 2. “looking unto Jesus, the author and finisher of our faith.” 1 Cor. xii. 3. “no man can say that Jesus is the Lord, but by the Holy Ghost.” 2 Cor. iv. 13. “we having the same spirit of faith.” Gal. v. 22. “the fruit of the Spirit is faith.”

A FULL PERSUASION. Jer. xxxi. 34. “they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and I will remember their sin no more.” John xvii. 3. “this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” Rom. iv. 18–21. “who against hope believed in hope . . . and being fully persuaded, that what he had promised, he was able also to perform.” viii. 38. “I am persuaded that neither death—.” 1 Thess. i. 5. “our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.” 2 Tim. i. 12. “I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him.” Heb. x. 22. “let us draw near with a true heart in full assurance of faith.” 25 James i. 6. “let him ask in faith, nothing wavering.” Heb. xi. 1. “faith is the substance of things hoped for, the evidence of things not seen”; where by “substance” is understood as certain a persuasion of things hoped for, as if they were not

Ioan. viii. 56. *Abrahamus gestivit videre diem istum meum, et vidi.* Hinc fides implicita, qua cæco assensu creditur, fides revera non est; nisi ad tempus duntaxat in neophytis et primo conversis, qui etiam ante credunt, quam in disciplinam se 5 tradunt; ut Samaritani, Ioan. iv. 41. et archisynagogus cum familia, v. 53. et Raabba, Heb. xi. 3. et discipuli diu ante in Christum crediderunt, quam articulos fidei multos accurate didicissent: et quicunque ad intelligendum hebetiores et prope indociles, credunt tamen pro modulo suo, atque ex fide 10 vivere conantur, Deoque accepti sunt: Isa. xlvi. 3. *arundinem quassatam non franget, et ellychnium ipsum fumigans non extinguet.* Marc. ix. 24. *credo Domine; succurre incredibili meæ.* Fides etiam πεποιθεσις, id est, fiducia, eodem sensu vocatur: 2 Cor. iii. 4. *fiduciam habemus per Christum* 15 *apud Deum:* Eph. iii. 11, 12. *in Christo Iesu, in quo habemus loquendi libertatem et aditum cum fiducia per fidem ipsius:* ubi fiducia effectum potius aut gradus quidam fidei, aut firma spes videtur, cum hic *per fidem esse* dicatur; aut hoc loco *fides* pro *doctrina* intelligenda est, quæ *fiduciam* illam 20 pepererit. Ioan. xvi. 33. *confidite, ego vici mundum.* Hinc tam in veteri quam in novo testamento ponuntur promiscue

- only existing, but actually present. John viii. 56. "your father Abraham rejoiced to see my day, and he saw it." Hence implicit faith, which sees not the objects of hope, but yields belief with a blind assent, cannot possibly be genuine faith,
- 5 except in the case of novices or first converts, whose faith must necessarily be for a time implicit, inasmuch as they believe even before they have entered upon a course of instruction. Such was that of the Samaritans, John iv. 41. of the nobleman and his family, v. 53. of Rahab, Heb. xi. 31. and of the
- 10 disciples, who believed in Christ long before they were accurately acquainted with many of the articles of faith. Those also belong to this class, who are slow of understanding and inapt to learn, but who nevertheless, believe according to the measure of their knowledge, and striving to live by faith, are
- 15 acceptable to God. Isa. xlvi. 3. "a bruised reed shall he not break, and the smoking flax shall he not quench." Mark ix. 24. "Lord, I believe, help thou mine unbelief." Faith is also called *πεποίθεσις*, or "trust," with the same meaning. 2 Cor. iii. 4. "such trust have we through Christ to God-ward."
- 20 Eph. iii. 11, 12. "in Christ Jesus our Lord, in whom we have boldness and access with confidence by the faith of him;" where however, "trust" or "confidence" seems rather to be a particular effect or degree of faith, or a firm hope, than faith itself, inasmuch as it is said to come "by faith": or perhaps by
- 25 "faith" in this passage we are to understand the doctrine on which this confidence is founded. John xvi. 33. "be of good cheer, I have overcome the world." Hence "to trust" and "to believe" are indiscriminately used in the same sense, both in

verba ista, *confidere et credere*: Psal. lxxviii. 22. *quia non crediderunt in Deum, neque confisi erant in salute*: Isa. x. 20. *innitetur Iehova, sancto Israelis in fide*: Psal. xxxvii. 5. *devolve super Iehovam viam tuam, et confide in eo*: Ier. xvii. 7. *benedictus vir ille qui fiduciam habet in Iehova, et cuius confidentia est Iehova*: Matt. ix. 2. *confide fili, remissa sunt tibi peccata tua*. Quod autem theologi tres partes fidei vulgo faciunt, notitiam verbi, assensum, et persuasionem seu fiduciam, duæ priores temporariæ, quam vocant, vel etiam historicæ fidei communes sunt, et in persuasione plena continentur, vel eam potius antecedunt.

PROPTER IPSAM PROMITTENTIS DEI AUCTORITATEM: Ioan. xx. 29. *beati qui non viderunt, et crediderunt*: Rom. iv. 18. *qui Abrahamus contra spem, sub spe credidit*: et v. 21. *plene persuasus, eum quod promiserat, posse etiam efficere*: i Cor. ii. 4, 5. *neque sermo meus et præconium meum versatum est in persuasoriis humanæ sapientiæ verbis, sed in demonstratione spirituali et potente; ne fides vestra consistat in sapientia hominum, sed in potentia Dei*: et 2 Ep. iv. 18. *non spectantibus nobis ea quæ aspiciuntur, sed ea quæ aspiciuntur*: et v. 7. *per fidem ambulamus, non per aspectum*: i Thess. ii. 13. *quod acceptum de Deo sermonem exceperitis non ut sermonem hominum, sed (sicut est vere) ut Dei sermonem—*: Heb. xi. 7. *per fidem divinitus admonitus Noe de iis quæ nondum videbantur*: et v. 19. *ratiocinatus Deum potentia præditum esse—*: i Pet. i. 8. *quem cum non videritis, diligitis; in quem nunc*

the Old and New Testament. Psal. lxxviii. 22. "because they believed not in God, and trusted not in his salvation." Isa. x. 20. "it shall stay upon Jehovah, the Holy One of Israel, in truth." Psal. xxxvii. 5. "commit thy way unto Jehovah, trust 5 also in him." Jer. xvii. 7. "blessed is the man that trusteth in Jehovah, and whose hope Jehovah is." Matt. ix. 2. "Son, be of good cheer; thy sins be forgiven thee." As to the three divisions into which faith is commonly distinguished by divines, knowledge of the word, assent, and persuasion or 10 trust, the two former equally belong to temporary, and even to historical faith, and both are comprehended in, or, more properly, precede a full persuasion.

ON THE SOLE AUTHORITY OF HIS PROMISE. John xx. 29. "blessed are they that have not seen, and yet have believed." 15 Rom. iv. 18. "who against hope believed in hope." v. 21. "being fully persuaded, that what he had promised, he was able also to perform." 1 Cor. ii. 4, 5. "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith 20 should not stand in the wisdom of men, but in the power of God." 2 Cor. iv. 18. "while we look not at the things which are seen, but at the things which are not seen." v. 7. "we walk by faith, not by sight." 1 Thess. ii. 13. "when ye received the word of God which ye heard of us, ye received it 25 not as the word of men, but as it is in truth, the word of God." Heb. xi. 7. "by faith Noah, being warned of God of things not seen as yet." v. 19. "accounting that God was able to raise him up." 1 Pet. i. 8. "whom having not seen, ye

non videntes, tamen credentes exultatis: Tit. i. 2. promisit qui non mentitur Deus. Hinc fidei excellentia cernitur, quod summam det gloriam veracitatis et iustitiae Deo: Ioan. iii. 33. *qui recipit eius testimonium, is obsignavit Deum veracem esse:* Rom. iv. 20. *corroboratus fuit fide tributa gloria Deo:* Eph. i. 12. *ut nos simus laudi gloriæ ipsius, qui priores spem posuimus in Christo:* 2 Thess. i. 10. *ut admirandus fiat in credentibus omnibus:* Heb. xi. 6. *atque fieri non potest, ut absque fide quisquam Deo sit gratus:* nam qui accedit ad 10 *Deum hunc credere oportet esse Deum, et præmia retribuere—:* et v. 11. *quod fidelem esse duxerat eum qui promiserat:* 2 Pet. i. 1. *æque pretiosam fidem nobiscum sortitis per iustitiam Dei nostri, et servatoris Iesu Christi.* Hinc toties a credentibus fidelis Deus dicitur; ut 1 Cor. i. 9. et x. 13. 15 2 Tim. ii. 13. *ille tamen fidelis manet:* 1 Ioan. i. 9. *fidelis est et iustus ut remittat nobis peccata—.*

OMNIA: Act. xxiv. 14. *ut qui credam omnibus quæ in lege et in prophetis scripta sunt:* Rom. iv. 3. *credidit autem Abrahamus Deo—:* et v. 16. *propterea ex fide est hæreditas, ut firma sit promissio:* 1 Ioan. v. 14. *hæc est fiducia quam habemus apud Deum, ipsum si quid petierimus secundum voluntatem eius nos audire.*

ESSE NOSTRA: id est, qui credimus: Ioan. i. 12. *quotquot cum receperunt, dedit iis—, iis qui credunt:* et xvii. 20. *non tan-*

love; in whom though now ye see him not, yet believing, ye rejoice." Tit. i. 2. "which God, that cannot lie, promised."

Herein is manifested the excellence of faith, inasmuch as it gives to God the highest glory of righteousness and truth.

5 John iii. 33. "he that hath received his testimony, hath set to his seal that God is true." Rom. iv. 20. "he was strong in faith, giving glory to God." Eph. i. 12. "that we should be to the praise of his glory, who first trusted in Christ." 2 Thess. i. 10. "when he shall come to be admired in all them that

10 believe." Heb. xi. 6. "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." v. 11. "because she judged him faithful who had promised." 2 Pet.

i. 1. "to them that have obtained like precious faith with us,

15 through the righteousness of God, and our Savior Jesus Christ." Hence the title of "faithful" is frequently applied to God by believers. 1 Cor. i. 9. x. 13. 2 Tim. ii. 13. "he abideth faithful." 1 John i. 9. "he is faithful and just to forgive us our sins."

20 WHATSOEVER THINGS HE HAS PROMISED. Acts xxiv. 14. "believing all things which are written in the law and in the prophets." Rom. iv. 3. "Abraham believed God." v. 16. "therefore it is of faith . . . to the end the promise might be sure." 1 John v. 14. "this is the confidence that we have 25 in him, that if we ask anything according to his will, he heareth us."

Ours; that is, ours who believe. John i. 12. "as many as received him, to them gave he power to become the sons

tum pro istis rogo, sed et pro iis qui per sermonem eorum credituri sunt in me: 1 Cor. iii. 22, 23. omnia vestra sunt. vos autem Christi, Christus vero Dei est: Gal. ii. 20. vitam quam nunc vivo in carne, vivo per fidem illam filii Dei, qui dilexit 5 me, et tradidit semetipsum pro me.

IN CHRISTO: Ioan. vi. 29. *hoc illud est opus Dei, ut credatis in eum quem ille misit. et xiv. 1. creditis in Deum? etiam in me credite.* 1 Ioan. iii. 23. *hoc est praeceptum eius, ut credamus nomini filii eius Iesu Christi.* Rom. x. 9. *si professus 10 fueris ore tuo Dominum Iesum, et credideris in corde tuo quod Deus cum suscitavit ex mortuis, servaberis:* 2 Cor. iii. 4. *fiduciam huiusmodi habemus per Christum apud Deum:* Gal. iii. 22. *ut promissio ex fide Iesu Christi daretur credentibus:* et v. 26. *per fidem in Christo Iesu:* 1 Pet. i. 21. *per 15 eum credentes in Deum—; ut fides ac spes vestra sit in Deo:* Heb. vii. 25. *servare perfecte potest eos, qui per ipsum accedunt ad Deum:* Ioan. xii. 44. *qui credit in me non credit in me sed in eum qui misit me;* Hinc efficitur, quod supra ostendimus cap. v. obiectum fidei ultimum non esse Christum 20 mediatorem, sed Deum patrem; id quod fatentur theologis scripturæ luce convicti. Hinc etiam est ut mirum non videatur, multos ex Iudeis, immo ex aliis gentibus qui ante, immo etiam post Christum sibi nunquam revelatum, in Deum solum

of God, even to them that believe in his name." xvii. 20.
"neither pray I for these alone, but for them also that shall
believe on me through their word." 1 Cor. iii. 22, 23. "all
are yours, and ye are Christ's, and Christ is God's." Gal. ii.
5 20. "the life which I now live in the flesh, I live by the faith
of the Son of God, who loved me, and gave himself for me."

IN CHRIST. John vi. 29. "this is the work of God, that ye
believe on him whom he hath sent." xiv. 1. "ye believe in
God; believe also in me." 1 John iii. 23. "this is his com-
10 mandment, that we should believe on the name of his Son
Jesus Christ." Rom. x. 9. "if thou shalt confess with thy
mouth the Lord Jesus, and shalt believe in thine heart that
God hath raised him from the dead, thou shalt be saved." 2
Cor. iii. 4. "such trust have we through Christ to God-ward."
15 Gal. iii. 22. "that the promise by faith of Jesus Christ might
be given to them that believe." v. 26. "by faith in Jesus
Christ." 1 Pet. i. 21. "who by him do believe in God . . .
that your faith and hope might be in God." Heb. vii. 25.
"wherefore he is able to save them to the uttermost that came
20 unto God by him." John xii. 44. "he that believeth on me,
believeth not on me, but on him that sent me." Hence, as
was shown in the fifth chapter, the ultimate object of faith is
not Christ the Mediator, but God the Father; a truth, which
the weight of scripture evidence has compelled divines to
25 acknowledge. For the same reason it ought not to appear
wonderful if many, both Jews and others, who lived before
Christ, and many also who have lived since his time, but to
whom he has never been revealed, should be saved by faith in

crediderunt aut credunt, salvos esse; in Christo tamen; is enim datus est ab initio mundi, et mactatus; etiam iis quibus notus non erat modo in Deum patrem credentibus. Hinc illi sub lege illustres viri, Heb. xi, veræ fidei testimonio ornati, cum 5 in Deum duntaxat credidisse dicantur; Abel, Enoch, Noe, &c.

GRATIAM PRÆSERTIM VITÆ AETERNAE: Marc. i. 15. *resipiscite, et credite evangelio.* Ioan. iii. 15. *ut quisquis credit in eum, non pereat, sed habeat vitam aeternam:* et v. 18. *qui credit in eum, non condemnatur; qui vero non credit, iam—:* hæc 10 autem loca de iis intelligenda sunt, quibus Christus revelatur: nam credere in eum de quo quis nunquam audivit, plane impossibile est. Rom. x. 14. Sic Ioan. vi. 47. *qui credit in me, habet vitam aeternam:* 2 Thess. ii. 13. *quod elegerit vos Deus ab initio ad salutem per sanctificationem spiritus et fidem* 15 *habitam veritati:* Heb. x. 39. *qui credamus ad animæ salutem:* 1 Pet. i. 9. *reportantes mercedem fidei vestræ, salutem animarum:* 1 Ioan. v. 13. *hæc scripsi vobis qui creditis in nomen filii Dei, ut sciatis vos vitam aeternam habere.*

Cum autem fides receptio quædam Dei et accessio ad Deum 20 sit, Ioan. i. 12. *quotquot receperunt eum, dedit iis—, iis qui credunt in nomen eius,* et vi. 35. *qui venit ad me—, et qui*

God alone; still however through the sole merits of Christ, inasmuch as he was given and slain from the beginning of the world, even for those to whom he was not known, provided they believed in God the Father. Hence honorable ⁵ testimony is borne to the faith of the illustrious patriarchs who lived under the law, Able, Enoch, Noah, &c. though it is expressly stated that they believed only in God, Heb. xi.

ESPECIALLY THE GRACE OF ETERNAL LIFE. Mark i. 15. "repent ye, and believe the gospel." John iii. 15. "that whosoever ¹⁰ believeth in him should not perish, but have eternal life." v. 18. "he that believeth on him is not condemned, but he that believeth not is condemned already." These passages are to be understood of those to whom Christ has been revealed; for to believe in one of whom we have never heard, is evidently impossible. Rom. x. 14. So also John vi. 47. "he that believeth on me hath everlasting life." 2 Thess. ii. 13. "because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." Heb. x. 39. "of them that believe to the saving of the soul." ¹⁵ 1 Pet. i. 9. "receiving the end of your faith, even the salvation of your souls." 1 John v. 13. "these things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."

Seeing, however, that faith necessarily includes a receiving of God, and coming to him, John i. 12. "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name"; vi. 35. "he that cometh to me shall never hunger, and he that believeth in me

credit in me—, Eph. ii. 18. quoniam utriusque per ipsum habemus aditum per unum spiritum ad patrem, et iii. 12. in quo habemus loquendi libertatem et aditum cum fiducia per fidem ipsius. Heb. vii. 25. servare perfecte potest eos qui 5 per ipsum accedunt ad Deum, et x. 22. accedamus cum vero corde, cumque prius sit Deum recte nosse quam Deum recipere aut ad eum accedere (credidisse enim oportet qui accedit ad Deum quod ipse est, et quærentibus ipsum remunerator existit, cap. xi. 6.) hinc sequitur, fidem ex vera Dei notitia, 10 principio licet imperfecta, nasci, et in bonum ferri; adeoque non in intellectu proprie, sed in voluntate esse sitam.

Ex fide spes oritur; certissima nempe rerum earum expectatio futurarum quæ in Christo iam nostræ per fidem sunt. Rom. iv. 18, 19. sub spe credidit, fore—: et viii. 24, 25. spe 15 servati sumus: spes autem si videatur, non est spes: quod enim quis videt, cur speret? si vero quod non videmus, speramus, per tolerantiam expectamus: et xv. 13. utinam vero Deus spei impleat vos omni gaudio et pace credendo, ut spe abundetis per virtutem spiritus sancti: Gal. v. 5. nos enim 20 spiritu ex fide spem iustitiae expectamus: Heb. x. 23. retinens professionem spei, non vacillantem: 1 Pet. i. 3. regenuit nos in spem vivam per resurrectionem: et v. 13. sperate in eam quæ vobis defertur gratiam, quum revelabitur Iesus Christus:

shall never thirst"; Eph. ii. 18. "through him we both have access by one Spirit unto the Father"; iii. 12. "in whom we have boldness and access with confidence by the faith of him"; Heb. vii. 25. "he is able to save them to the uttermost that 5 come unto God by him"; x. 22. "let us draw near with a true heart in full assurance of faith"; seeing also that we must have a right knowledge of God before we can receive him or come to him, for "he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him," 10 xi. 6. it follows, that the source from which faith originally springs, and whence it proceeds onward in its progress to good, is a genuine, though possibly in the first instance imperfect, knowledge of God; so that, properly speaking, the seat of faith is not in the understanding, but in the will.

15 From faith arises hope, that is, a most assured expectation through faith of those future things which are already ours in Christ. Rom. iv. 18, 19. "who against hope believed in hope," &c. viii. 24, 25. "we are saved by hope; but hope that is seen is not hope, for what a man seeth, why doth he yet 20 hope for? but if we hope for that we see not, then do we with patience wait for it." xv. 13. "now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Gal. v. 5. "for we through the Spirit wait for the hope of righteousness by 25 faith." Heb. x. 23. "let us hold fast the profession of our faith without wavering." 1 Pet. i. 3. "who hath begotten us again unto a lively hope by the resurrection." v. 13. "hope to the end for the grace that is to be brought unto you at the revela-

et v. 21. *ut fides ac spes vestra sit in Deo:* Heb. vi. 11. *cupimus ut unusquisque vestrum idem studium ad finem usque ostendat, ad certam spei persuasionem.* Differt spes a fide ut effectum a causa; deinde obiecto; fides enim versatur in promissione; spes in rebus promissis.

tion of Jesus Christ." v. 21. "that your faith and hope might be in God." Heb. vi. 11. "we desire that every one of you do show the same diligence to the full assurance of hope unto the end." Hope differs from faith, as the effect from the cause; it differs from it likewise in its object: for the object of faith is the promise; that of hope, the thing promised.

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